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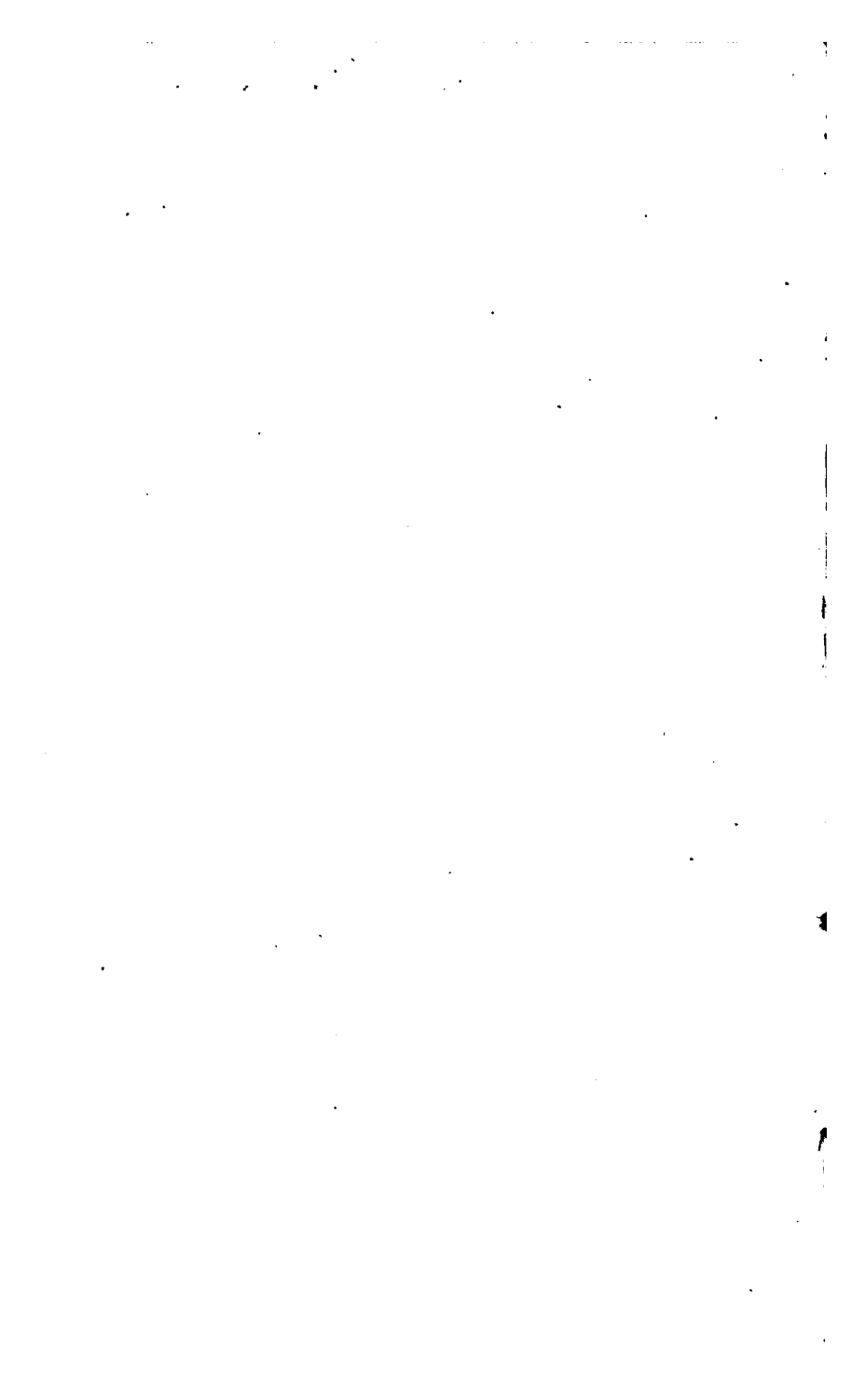


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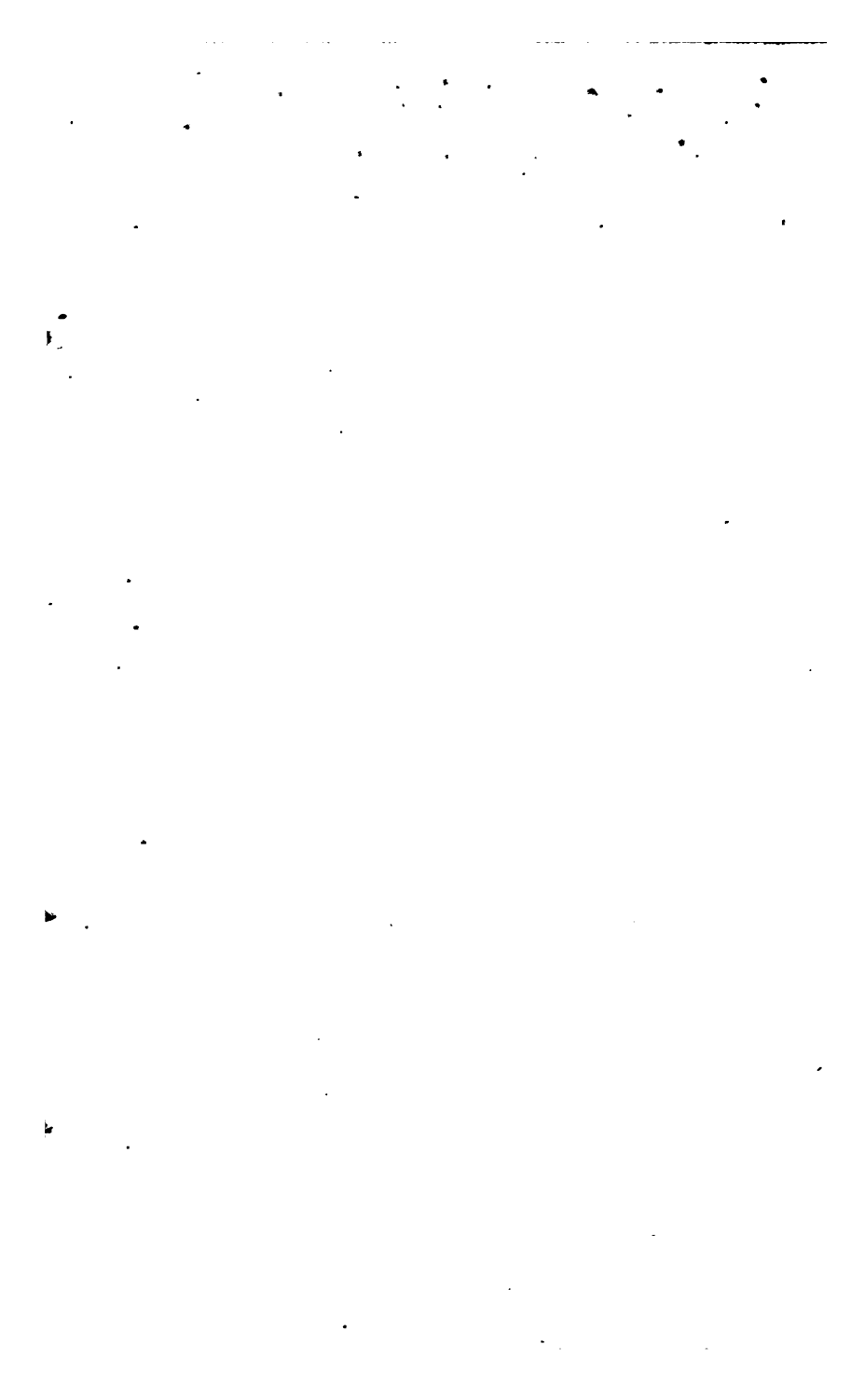
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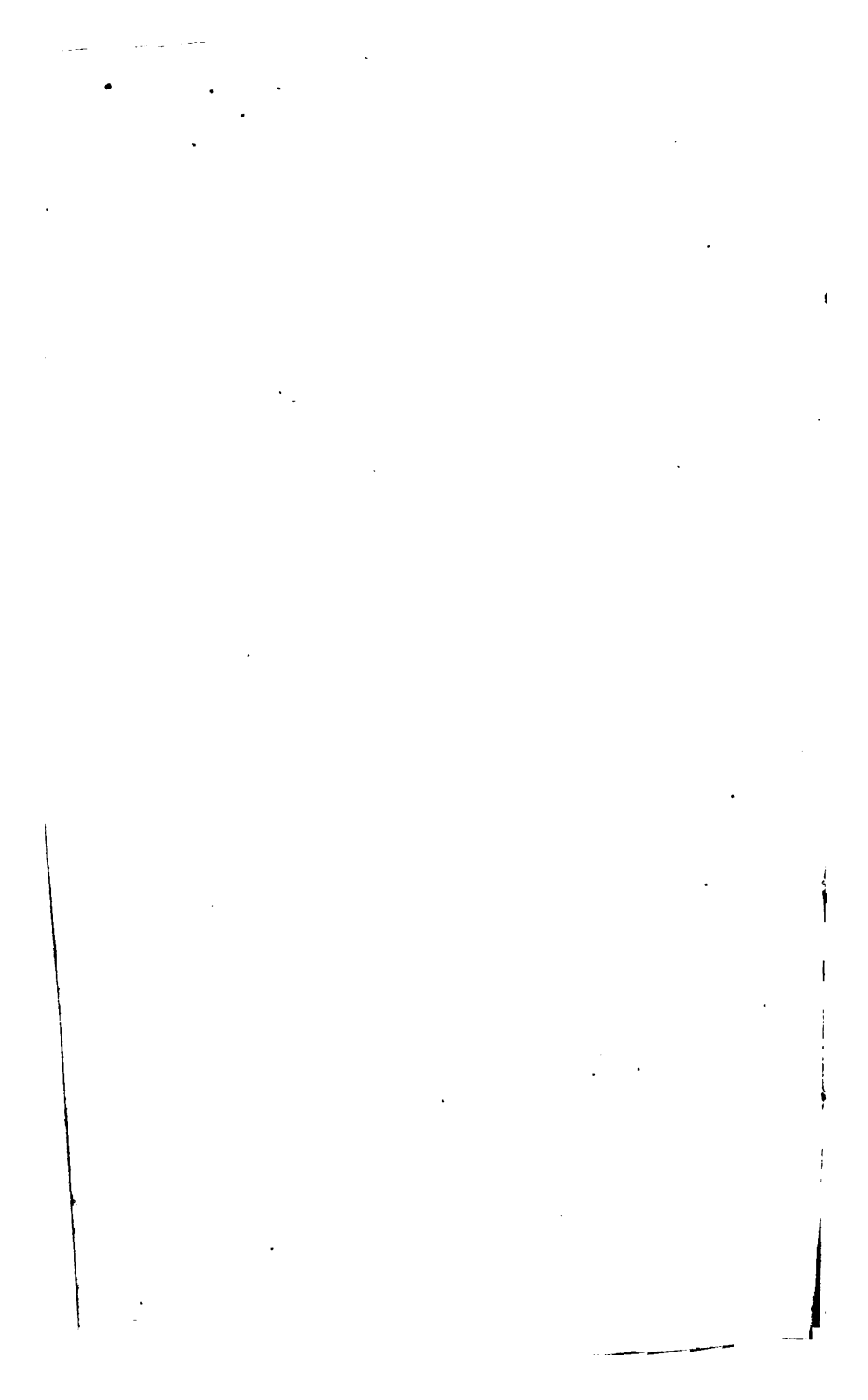
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TO THE

# REVELATION.

IN

THIRTY-EIGHT LECTURES,

TAKING THE WHOLE BOOK IN COURSE.

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BY ETHAN SMITH,

AUTHOR OF "A DISSERTATION ON THE PROPHECIES," "VIEW OF THE TRINITY,"  
"VIEW OF THE HEBREWS," "KEY TO FIGURATIVE LANGUAGE," ETC.

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## P R E F A C E .

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THE Apocalypse is a precious part of our holy Revelation. But it is, to a great degree, a sealed book. Is it always to remain thus? God, having given it to man, with commands to study, understand, and improve it, decides in the negative. This book is the finishing piece of the word of God; and is one worthy of God. It may be called a collection of the golden rays of light in the prophecies, in the doctrines, the duties, and motives of the Bible, to a *focus*;—a burning point;—that they may melt the heart of man. It is a most happy blending of *majesty*, *sublimity* and *simplicity*, in the great things of God. Whenever this book shall be understood, probably its simplicity will excite more surprise, than that excited in the mind of Naaman by the simplicity of the means of his being healed of his leprosy. He looked for great things; but a small one (which at first excited only his contempt) was the means of his cure. A good and cultivated mind and a patient, persevering attention are no doubt essential to a correct exposition of the Revelation. But these are not enough. To them must be added, not only the new heart, much prayer, and those teachings of the Holy Ghost, essential to the true saint, but also a peculiar *unction* of soul in the spirit and analogies of prophecy. And one must devoutly feel the sacred hints like these;—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Not by words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." It was the still small voice, and not the strong wind, the earthquake, or the fire, which made Elijah to wrap his face in his mantle. There is a kingdom which "cometh not with observation;" and which the natural man,—with ever so great learning,—does not understand. It is *his*, who did "not cry, nor lift up, nor cause his voice to be heard in the streets." God will so work, as that no flesh shall glory in his presence. See 1 Cor. i. 18-31.

Between forty and fifty years ago, and early in my ministry, I had a strong desire to understand the book of Revelation; and determined, if possible, to do it. My pastoral preaching, during my long ministry, has been of the doctrinal and practical kind; seldom on the prophecies. But I have long delighted in devoting a part of my time to the study of the prophecies. I early wrote a Dissertation on Rev. xiv. 6; and read it to my Associa-

tion; which I have inserted on the above passage, in this book. See page 226. After about eighteen years of my ministry, I was led to form the outlines of the parts of my scheme of the Revelation, which are *new*. I then visited most able divines in New-England, and spent some time in laying my views before them; such men as Rev. Drs. Hemmenway, Spring, Emmons, Morse, Lathrop (West Springfield), Thayer (New Hampshire), Lewis (Connecticut), and received their full and written approbation; and requested that these views might be given to the public. I visited President Dwight, with the full expectation of receiving *aid*; but he said that such had been the state of his eyes, that he had not paid much attention to the prophecies; and could afford me no assistance. President Moore assured me my scheme on the Revelation was the best he had ever seen. In the next twenty years, I filled up my plan of the Lectures in my *KEY*. I kept them long, after I supposed them finished, for reëxamination, and to watch the signs of the times; being determined to prevent, if possible, my book being added to the many wrecks which line the shores of the apocalyptic sea. I waited especially, to see if the events of the sixth vial, in my plan of the vials, formed between twenty and thirty years ago, would give its testimony in my favor; which it now has fully done.

July 1, 1833.



## P R E F A C E

### TO THE SECOND EDITION.

FIFTEEN hundred copies of the first edition sold very soon; and for some time the book has been called for, and none could be obtained. I have deferred the second edition,—desirous to learn the views of able men on the subject. And it now seems but due to say, that I have heard nothing but commendations of the work. I should not say this, nor what I am about to add, were it not that there is a general deep-rooted prejudice in the public mind against writings on the Revelation. Such is this prejudice, that nothing which can be written on the subject would be likely to gain even candid reading, without considerable to recommend it, and to gain the public confidence. Feeling then, as I do, an interest in this subject, and having devoutly labored *so long* upon it, I take the liberty to adduce the following testimonials. I asked a celebrated Doctor of Divinity in a first city, for his critical remarks, for the benefit of a second edition. He replied, that he had none to make; that he was pleased with the work at first; and had since been more and more pleased with

it; and was then preaching a course of weekly lectures to his young people, on the Revelation; and had *this* for his text book. To a friend, sitting by, he added, This is the best work I have seen on the Revelation; you must have it. In the first edition, was inserted a vote of the Association of Salem and vicinity, in favor of the work; also testimonials from most of the members of the Central Worcester Association: and from various other ministers; which will not here be reinserted. The following are again given:

From Rev. Mr. BURR. "I have read a considerable portion of the Lectures in your Key, &c. in manuscript, and have attended, more or less, to every Lecture, with much satisfaction. I am well pleased with the plan of the work, and with your exposition of that difficult and highly important part of the prophetic Scripture, so far as I can judge. It appears to me that not a few rays of new light are thrown upon this closing part of the volume of Inspiration. I am highly delighted with the numerous and judicious remarks, doctrinal, experimental, and practical, with which the work is interspersed. This work, it appears to me, will be one of the few books which may live, in many improved editions, through the Millennium. It will be thought, I doubt not, by those who discern the signs of the times, a very seasonable and useful publication at this highly interesting period of the church and the world. I therefore hope it will soon be given to the public, and be extensively read."

JONATHAN BURR.

*Boston, April 3, 1833.*

From Rev. Dr. EMMONS. "When I, many years ago, heard you read to me some of your Lectures on the Revelation, I thought you treated that deep, difficult, and important subject in a very ingenious and lucid manner. I wish to see this work published; and I have no doubt but it will meet the approbation of good judges, and will subserve the great cause which now agitates the minds and awakens the hopes and zeal of the Christian world. The friends of Zion were never more anxious than at present to learn the signs of the times, and what they may anticipate will be the state of the church and of the world, before the Millennium, during the Millennium, and thence to the end of the world. I know all Christians *ought*, and I trust they *will* be disposed to promote the circulation of a volume which may serve to enlighten and animate them to pursue the best means to bring on the universal spread of the gospel, and the latter-day glory of the church."

NATHANIEL EMMONS.

*Franklin, April 15, 1833.*

Many of the divines in New-York were from home, on account of the sultry season, when I went thither to obtain the printing of the first edition. The following were consulted, and they approved:

From Rev. Drs. BROWNLEE and DE WITT. "The work, entitled a Key to the Revelation, we have heard explained, and much of it read, by the author, Rev. Mr. Smith. It is the fruit, we understand, of many years' study of the prophecies. And Mr. Smith has evidently bestowed much pains to arrive at the true and correct meaning of the symbolic lan-

guage of prophecy. The work is, in our judgment, of deep and labored research. There is much ingenuity in his arguments, and his historical illustrations. It has much that is new; and his theory,—which is brought forward with becoming modesty,—seems to us to possess unity and consistency. And it does not consist merely of dry dissertations on difficult passages, but has a pleasing and edifying spirit of piety pervading the whole. We are persuaded that the book will be interesting and instructive to all classes of Christians: and we recommend it to our friends accordingly.”

W. C. BROWNLEE,  
THOMAS DE WITT.

From Rev. Mr. PETERS. “Having been favored with the perusal of Rev. Mr. Smith’s ‘Key to the Revelation,’ I am happy to express my entire concurrence with the above recommendation of it by the Rev. Drs. Brownlee and De Witt. It may be read with profit by all who desire to know the signs of the times.”

ABSALOM PETERS.

From Rev. Messrs. McCARTEE, IRVIN, SPENCER and MASON. “We have heard a portion of Rev. Mr. Smith’s Key to the Revelation read, and its general views explained by the author; and we are very happy to recommend it to the attention and patronage of the Christian public. It is a work of great research and originality, with many very important and ingenious views of Scripture prophecy. The author has evidently made himself acquainted with the peculiarities of symbolic language, and with the general design, as well as with the particular views of the prophetic Scriptures of which he treats. There is a very happy addition to all this—in the vein of pious and practical feeling and remark, which runs through the work. It is important, peculiarly at the present period, that such works should be patronized, read, and studied; “for the time is at hand!”

R. McCARTEE,  
JAMES IRVIN,  
I. S. SPENCER,  
ERSKINE MASON.

From Rev. WM. PARKINSON. “Mr. Smith has read to me some of his Lectures on the Revelation; and has added his outlines, views, and the divisions of his book; and, I cheerfully say, that I feel a strong desire to see this work published, hoping it will prove a seasonable help to the church of Christ.”

WM. PARKINSON.

From Rev. Mr. BALDWIN. “Attempts of inferior and hasty writers on the Revelation have often resulted in mistake, not to say injurious error. Mr. Smith’s Key to the Revelation has, in my opinion, better claims to our respect. It is clearly a production of deep thought and research. His plan is, to a good extent, new; and the work throughout is interesting. I have read nothing on the Revelation which afforded me equal satisfaction.”

ELIHU W. BALDWIN.

*New-York, August, 1833.*

Many more might have been obtained for this edition; but it was dispensed with. The two following are added:

From Rev. Dr. SPRAGUE. “From the attention I have been able to render to this work, as well as from the opinions I have heard expressed



by intelligent readers, I have no doubt but it is a judicious, able work, and is entitled to the public patronage."

W. B. SPRAGUE.

*Albany, July 16, 1835.*

From Rev. Dr. TUCKER. "Having examined Rev. Mr. Smith's Key to the Revelation, I am prepared to express my approbation of the work. The author, well known by other works, has evinced in this his usual knowledge of the Scriptures; his soundness of judgment, and correctness of sentiment. As a commentary, it is critical and judicious. And as an exposition of this difficult part of the holy Scriptures, it is lucid and convincing."

MARK TUCKER.

*Troy, N. Y., July 17, 1835.*

A minister, in high repute in his county and State, said, as I lately entered his house, I have been reading your Key to the Revelation; and am highly pleased with it. I have been much prejudiced against writings of this kind; but am now convinced of my error; and am determined to study the prophecies.

The evidence of the divinity of the Revelation rests on that of the divinity of the Bible. If the one is true, the other is true. For the Revelation is a mirror, reflecting the glories of the Bible. And the evidence that each is the word of God is full; and should ever rest on every heart. The want of this cripples the Christian's faith; withholding its support. A concise view of the points of evidence that the Bible is the word of God, is as follows: 1. Man's need of such a book; and hence the presumption that God would give it. The immortality of the soul, and salvation for lost man, are learned here only. And as God conversed with Adam in Paradise, he certainly would reveal his will to his children, if he designed salvation for them. Where then, is such a revelation? The Bible has claims to it, as far superior to all other books that make any claims, as the sun is superior to a glow worm. 2. The fulfilments of its prophecies. A line of the great events, most interesting to the church, from the beginning, have been long predicted. And to this day they have been most clearly fulfilled, and fulfilling; which is a kind of constant miracle in evidence of the truth of the Bible. The divinity of the Apocalypse is here most perfectly demonstrated. Its events *have been*, and *are* fulfilling as clearly, in the eyes of men skilled in prophecy, as eclipses (previously calculated) evince the truth of our system of astronomy. 3. Miracles; events out of the course of nature, to vindicate God's word. These have been numerous; and before the eyes of both enemies and friends. And they furnish the highest evidence for the Bible. Suppose a voice from heaven should now say to us, I will give you new evidence of the truth of the Bible. The sun shall now *stand still* for twenty-four hours; and then go on its course! We all watch for the event; and it is fulfilled! Would this be ample evidence? This we have, in Joshua x. 12-14; and many other miracles equally convincing. 4. The history of Christ on earth. Here is evidence perfect in kind and degree. Long was he predicted; and he fulfilled these predictions in all respects,

in his person. In the record given of him, the rays of the light of the Bible meet, and demonstrate his divinity, and their own. 5. The testimonies of the Apostles. They testified, not to opinions; but to *facts*;—each one of which evinces the divinity of the Bible: viz., Christ's life with them on earth; his miracles; his death; his resurrection; and his ascension to heaven in their full view! Nothing earthly could induce the Apostles to bear these most unpopular testimonies at the peril of their lives, and to seal the truth of them with their blood. 6. The unity of the Bible. Written by different men, at different times, and places, by men unacquainted with each other, in no preconcerted combination, of different habits; and yet all uniting in the same views of God, of Christ, of the Spirit of God, of fallen man, of the great salvation by Christ, of heaven, of hell, and of the way to each; as well as predicting the same temporal events. This shows that they "wrote as they were moved by the Holy Ghost." 7. The excellency of the word of God; its doctrines, duties demanded, and its motives, all being such as are worthy of God, and most happy for his people. 8. Its height and sublimity: being as much above created wisdom, as heaven is above the earth. As well might the infidel tell us, that the sun is but a dark body, produced by some designing man, and is a curse to the world; as to say the same thing of our Bible. 9. Its power on the human soul:—"being sharper than any two edged sword." "He that believeth hath the witness in himself." The vilest sinners have been tortured by its stings on their consciences. 10. The wonders God has wrought by it:—in the Apostles' days; in the destruction of paganism in the Roman empire; in ancient Britain with our heathen fathers; in all Christian lands, turning them from paganism; in the mission stations of our day; and in salvations wrought among us. The Bible must have been written by *good* or *bad* men. But bad ones would not have written such a book, if they had been able; for they have ever hated it. And good men would tell the truth concerning their inspiration. 12. All objections worthy of note have been often refuted. Thus the Bible is the word of God. And thus the Revelation,—its finishing touch and the reflecting glass of the whole,—is worthy of a very different attention than what it has hitherto received!

August 16, 1837.

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## LECTURE I.

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### INTRODUCTION.

OUR Saviour assures us, at the introduction of this sacred book, that "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i. 3. We find here our warrant, and our great encouragement, as well as duty, to study the Revelation with devout and diligent attention. I would contribute my mite to the correct performance of this duty, too generally neglected.

In this Introduction, I purpose to give a concise view of the *origin* and *nature* of the figurative language which abounds in it, and in most of the prophetic writings of the Bible; then note the *divisions* found in the Revelation; and exhibit the *duty*, *benefits* and *encouragements*, which urge to a devout and diligent study of the Apocalypse.

What, then, are the origin and nature of figurative language? This kind of language is a representing of one thing by another; things less known, by things better known; and sometimes the reverse. Things spiritual are often denoted by things natural; as in the bread and wine of the Holy Supper.

This kind of language had its origin in early times, and in the want of a literal language. It came easily into use from necessity (which is the mother of invention); and, from the analogies which were found to exist between different things, it was found to be easy and natural to take the properties of one thing, to represent those of another. People of very limited knowledge of words,

wishing to communicate their ideas (such as they were), attempted to do it by such means as they found within their power; and these means were, figures borrowed from things with which they had some acquaintance; and between which, and the things they wished to express, they discovered (or imagined they discovered) a similarity. Figures thus adopted soon became familiar, and were received as the names of the things thus expressed. From this beginning, men proceeded to compound and improve their figures, as they wished to denote additional qualities, or circumstances; and hence in time arose the Egyptian hieroglyphics, and probably the characters used by the Chinese.

This kind of language had a natural and simple origin, like the following: A child sees and desires an object, but knows not the name of it. He reaches out his hand for it, and, if he can say any thing, he calls it by the name of something which he knows, and between which, and this thing, he imagines he perceives a resemblance. And, till he is better informed, he will, probably, continue to call it by this name. In such kind of simplicity did figurative language originate. And it was not discontinued after the invention and improvement of letters. It then became more definite, as literal definitions could be given of it, and as language improved.

The ancient Egyptians took pleasure in expressing and recording their mental conceptions in figures, which were at once curious and mysterious. And they retained and refined this use of figures, after they made improvement in literature; as did also the other nations of the East. What was at first adopted from necessity, was afterward retained and refined, to embellish their language. Men of the first eminence delighted in this use of their figures; and they often exercised their own and each other's invention with questions involved in this kind of mystery. Hence originated riddles, designed both to please, and to instruct. The Greeks, and then the Romans, caught this manner of embodying their ideas in the language of figures.

It might then have been expected, that Israel, after having resided four hundred years in Egypt, in the dawn of their national existence, would adopt a liberal use of this kind of language; and that the style of their prophets, especially, would abound with it. For, although the prophets wrote by inspiration, yet they were led to record



their inspired conceptions in the language with which they were familiar. Their prophecies especially, might be expected to abound in this kind of language; for they were designed to be veiled in various degrees of mystery, at least for a time. And they were designed to be such as to require the devout and patient investigations of men versed in the language and analogies of prophecy. Hence the passage is appropriate, "I will open my mouth in parables; I will utter dark sayings of old."

This kind of language is capable of being much more easily understood than many imagine. Literal language is unintelligible till rendered familiar by improvement and use; and even then, it is imperfect. The same word often imports different things and actions; and the true sense in any given place must be learned from the object of the writer—the exegesis of the discourse; and with this consideration, added to due attention to figurative language, it may be rendered familiar. And it is so, even among people uncultivated. The natives of our continent abound in this kind of diction, of which they form the most ready and perfect conceptions. And we easily understand their figurative communications, in their various talks to our people; and not only so, but we are arrested with the strength and beauty of their communications, much more than we should be with the literal and simple expressions of their ideas.

Figures known in the sacred writings, are derived from the following sources:—The visible heavens, with the planetary system.—The region of the air, where winds, storms, lightnings, and thunder are generated.—The earth, water, fires, earthquakes, minerals, metals, stones.—The vegetable world; trees, grain, plants.—The sea, with its waves, billows and depths.—Cities in peace, and in arms.—Wars, leaders, armies, battles, conquests and captivities.—Houses, with their furniture; temples, prisons, courts, judicial proceedings.—Roads, highways, mountains, deserts, rivers, brooks, springs of water.—The human body; its sustenance, ornaments, clothing; its diseases; its senses, of seeing, hearing, smelling, tasting, and feeling.—Domestic relations, and blessings.—Utensils of life—actions of men—times and seasons.—The animal creation; and the feathered tribes.—Reptiles, and insects.—Monsters of the earth; and fishes, and monsters of the sea.—Also assumed forms from the invisible world.



A few instances of Bible figures shall here be added. A beast is a figure of an empire that is hostile to the church. And as there can be but one supreme power in that empire or region at the same time, so there can be but one beast in the same region at the same time. Let this be well remembered. A horn of that beast is a figure either of its strength, or of some leader in it, as Alexander was the notable horn of the he-goat from the west; or a horn is an emblem of some branch of that power. Add to such a beast an unnatural number of horns, or heads, or accommodate him with wings, and you have a compound figure. And unnatural properties may be added to any amount, to denote additional properties in the power denoted. The Babylonish empire was denoted by a lion, as in Dan. vii.; and eagles' wings are added, to denote the velocity of its conquests. The Grecian empire was a leopard, with four wings, to denote still greater velocity in its conquests; and four heads, to denote four parts, into which the empire was divided. The terrible beast from the sea, with great iron teeth, was the secular Roman empire, as will be seen. This may suffice for this part of the subject, as light will arise upon it throughout the following pages.

The *divisions* of the Revelation should be noted. These will be found to be seven seals, seven trumpets, and seven vials, as will be shown in their place. But the Saviour gives to John a division of this book thus: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The first here noted was the vision and scene of the first chapter. The second was the seven epistles to the seven churches then in Asia Minor. The third ("the things which shall be hereafter") it is of importance to ascertain. The words of the Saviour give us latitude among all events then future, in which the church should have an interest, and which can be shown fitly to accord with the figures of the prophecy.

No one can claim a right to select several only of the great events then future, to the exclusion of other events of equal or greater magnitude. A man who will do this, must surely give others equal latitude; unless he would set himself up as an oracle. "*The things that shall be hereafter,*" we should surely think must include all the most capital events in the church, or contiguous to her,

in which, she would have a deep interest, and which might well accord with the figure predicting them.

Could then "the things which should be hereafter," when John had this vision, be likely to be restricted to several events only, or several *kinds* of events, as some have imagined? Would they be restricted to the overturning of the Jewish nation, and the destruction of paganism in the Roman empire? Must the seven seals, the seven trumpets, and the seven vials, be construed as all alluding only to those events of early times? And may one decide that little or no notice is, in the Revelation, taken of the rise, progress, and destruction of popery, and of Mohammedanism, those prime and vast pillars of Satan's kingdom?—no notice taken of the Reformation in the sixteenth century,—that plunging of the dragon from his papal heaven?—no notice taken of his subsequent persecutions of the Protestants, when hundreds of thousands were destroyed by jesuitical influence?—no notice taken of the flight of our pilgrim fathers to this new world, and planting here a cause of salvation which was to convert the world?—no notice taken of the flight of the present missionary angel round the earth, to preach the gospel to all nations?—none, of the terrors of the French revolutions of 1789, and its twenty-five years of most terrific wars, and the subversion of the predominant power of the papal see?—no notice taken of the present subversion of the Turks?—and no notice of the utter destruction of all that is anti-Christian, when God assures us, in the Old Testament, he will "gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger, and the whole earth shall be devoured with the fire of his jealousy; and he will then turn to the people a pure language, and all shall call upon the name of the Lord, and shall serve him with one consent?" These two events are abundantly given in this same connexion in the prophets. Who can tell then, but they are among the "things which shall be hereafter" in the Revelation? The seventh vial is called "the battle of *that great day* of God Almighty!"—alluding to the predictions of the event found in the ancient prophets; as though it had been said, *that great day* so well known in prophecy! This event then, must surely have occupied a place in the description of "the things which shall be hereafter."

The vials, known as "the seven last plagues," must surely be viewed as having their effect in the overthrow

of the Mohammedan, the papal, and the infidel powers in the last days, and just before the Millennium;—even though a modern critic be of a different opinion.\* I shall remain confident, that “the things which shall be hereafter,” to be written by John, were the line of the most interesting events, in the protection of the church, and in the overthrow of her enemies, through the then future ages of the Christian era. I have never heard an objection, nor an argument against this being the fact, which I could view as possessing even the least weight. And all arguments from analogy, and from the common sense of the case, are fully in favor of it. Why should but several things be noted; and all things else, equally important, and even of greater importance, be neglected?

One thing is found in the prophetic part of the Revelation, of essential interest in its correct exposition. It is this,—that the prophetic part is found in two great general divisions; each having a plan peculiar to itself. After a notable preparation, in the fourth and fifth chapters, for an unfolding of the events of futurity; prophecies in the first division commence in the sixth chapter, with the opening of the first seal, giving an event near the commencement of the Christian era. It thence moves onward through a period of about two thousand years, and closes in the end of chapter xi., in presenting the battle of the great day of God, under the seventh trumpet, and the millennial kingdom of Christ. A second general division then commences, like the first, with a plan peculiar to itself,—commencing with the Christian era, and passing onward, as did the first division, through the whole Christian era, giving, under new figures, some things noted in the first division, and others not there noted. When it reaches the Millennium, where the first division closes, it thence proceeds to give a description of that happy period; of an apostasy at the close of it; of the general judgment; and of heaven.

The truth of these two general divisions is manifest to the eye of the intelligent reader. The seventh trumpet closing the first division, is most manifestly the same event with the seventh vial closing the reign of Antichrist, in the second division. Compare the two passages, chap. xi. 14, to the end, with chap. xvi. 17, to the end, and you will see they give the same event, in figures essentially

\* See Ichhorn.

and almost precisely the same; and the two events stand in the very same connexion with the Millennium, which both alike introduce; and both alike allude to the Old Testament predictions of their events. The trumpet is, "as God hath revealed to his servants the prophets" (chap. x. 6, 7); and the vial is said to be "the battle of that great day of God-Almighty," alluding to the same predictions of it in the prophets;—*that day so well known!* (chap. xvi. 14.) These two events being the same, and each description of the same event being the close of its septenary, in its general divisions,—show that they belong to two distinct divisions, however they do, in this fall of Antichrist, meet in unison.

There is found in these two general divisions every mark of *duality* of plans. Their events commence in about the same period, and terminate in the same period; and they pursue their objects, each in its own plan, in an independent set of figures. They thus contain every essential mark of two divisions.

When I first discovered that these two general divisions exist in the prophetic part of the Revelation, I supposed it had never before been discovered; and I wondered it had not been, and been improved. When I obtained Scott's Bible, I turned to the passage, and was pleased and confirmed in my views, in finding he had noted it. He says, "The prophecies of this book naturally divide themselves into *two parts*." And he adds, "Inattention to this has occasioned much perplexity in many attempts to explain those predictions." And, conversing not long since with Professor Stuart of Andover on the general principles of expounding the Revelation, and being very happy to find a good general agreement of our views, I asked him, if he had discovered this general division in the prophetic part of the Revelation? He replied that *he had*; and that it was most fully evident, that such a division commenced with the twelfth chapter; and that the want of having discovered this had led expositors to leave the subject in darkness.

This duality of courses over the same period, affords a most happy facility in the exposition of the book. Place the two courses of the divisions side by side; and place by them, as a third column, the history of the church, internal and external, during the same period; and these, with the knowledge of the prophetic figurative language of the Revelation, together with the aid furnished in the

prophecy of Daniel, of which a portion of the Revelation is but an inspired exposition—furnish a pious, intelligent expositor happily for his work.

With such data, God has kindly furnished us; and no part of it should be overlooked, undervalued, or misimproved. Such an expositor is not now fettered with the old, idle theory, that as the seventh seal contains all the trumpets; so the seventh trumpet must be construed as containing all the vials. This cannot be, and is not correct; for the trumpets and the vials belong to two different general divisions of the prophetic part of the book. But the greatness of the event, the battle of that great day of God, occasions it to be given as the *last* in the grand septenary of each of these divisions. The two general divisions strike here in unison, in the seventh trumpet, and the seventh vial.

With the facility afforded by the view of these two general divisions, the commentator is not now reduced to a necessity of cutting the prophecies of this book in pieces;—construing the same events as different events;—treating things which are synchronical, as being many centuries apart;—connecting things which have no connexions; and destroying the chronology of most of the events in the book. It is in no small degree painful, to see how much of this is done by men learned in books and letters, not excepting an *Ichhorn!* Every expositor, destitute of the knowledge and improvement of these two general divisions, is trammelled, and utterly unprepared for his work, even if he had besides all learning.

The other divisions of this book will be shown in their places. The first six seals give a course of judgments on pagan Rome, from the last quarter of the first century, till about the close of the first quarter of the fourth century. The first four of the trumpets then commence a following course of judgments on the Christian empire, after the revolution under Constantine from paganism;—fulfilled in the northern invasions on the empire, till the dethroning of its last emperor Momylus. The first of the three wo trumpets then sounded in the rise of Mohammedanism. The second, in the rise of the grand supporter of it—the Turkish empire. The third will destroy Antichrist. And the vials of the seven last plagues, in the second division, will occupy the space between the second and the third wo trumpets; the seventh of which, and the third wo trumpet will be the same, as has been seen.

I now proceed to consider the duty, benefits, and encouragement of a devout and diligent study of the Revelation. These are found in the text, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand." We observe,

1. Our Lord Jesus Christ demands this duty, as well as encourages it. The language of this text, and the giving of the Revelation, imply a demand of the duty. And seven times in this book, is the same found in these words, "He that hath an ear, let him hear what the Spirit saith unto the churches." Four times, when new scenes of Providence open, it is commanded, "Come, and see!" And, annexed to deep prophecies, is the divine command, "Whoso readeth, let him understand." Shall man object, and say, the attempt is in vain?

2. The fact, that a great section of the Bible consists in prophecies of events then future, tacitly enforces this duty. Little is the objector to the study of the prophecies aware how great a part of the Bible he virtually condemns; and to how great a degree his so doing impeaches the wisdom, and undervalues this great mercy of God.

But, if a part of the prophetic Scriptures may be neglected, where shall the line be drawn? All events now future are known to man only by prophecy. It is here alone that we learn a resurrection,—a judgment before the bar of God,—the conflagration of the world,—the certainty, and the eternity of future retributions of bliss and wo! May the prophecies of these events be neglected? If not, who dares to plead for a neglect of those which assure us of the Millennium; of the battle of that great day of God; of the destination of the Jews; of the vials of the last plagues; and of the events of the Revelation?

3. Much of the ancient preaching of a Saviour then to come, was in types and figures not less dark than are most of the prophecies of the Revelation. Israel had their preaching of Christ, in the brazen serpent,—in the water from the rock,—in the sea of brass,—the candlestick,—the sacrifices,—the burning of incense,—and the clusters of temple emblems,—"*shadows of good things to come!*" And would not the very objection, now often made against the study of the Revelation, *that it is deep and difficult*, have lain with equal weight, at least, against the duty of attempting to discover their Messiah in those



ancient figures? The affirmative is most manifest. We are assured, that "the rock which followed them, was Christ." They had no express information relative to this, nor to any other type of Christ. But they were "shut up to the faith," to find here their Redeemer, or perish. Nor had they one-twentieth part of the facilities which we now enjoy, relative to the construing of such figurative prophecies.\*

The condemnation of those who would not investigate that figurative preaching of Christ, was, their *want of faith!* "To them was the gospel preached, as well as unto us; but the word preached did not profit them, not being mixed with faith in them that heard it." The believers of that day "searched what, and what manner of time," that preaching of the Saviour to come did signify. And the person who trifled then with this duty, was the infidel, on his way to perdition! Such an one, probably, quieted his conscience thus: The construction given to these figurative things, which they say allude to the Messiah to come, appears but fanciful, visionary, and uncertain! Different men may have their different views of them; and one has as good a right to his opinion as another. All cannot be right! and I will believe none of

\* I have read from considerable authority, that it is dangerous, if not in vain, to attempt to expound Old Testament types, where inspiration does not expound them. From this principle it follows, that had not the Holy Ghost informed us, that the rock, yielding water to Israel in the wilderness, was a type of Christ, we should have no right to make such a decision. This is a criticism worthy of the *German Negologists!* Was the rock to be viewed as inexplicable, till Paul was inspired to assure us it typified Christ? And is the same true of all the types of old? Were they of no benefit to the saints of that day? But what is said of the rock implies that Israel *should* have understood it, and that the pious *did thus*. "They drank of that rock; and that rock was Christ,"—meaning, a type of Christ. Mr. Edwards assures us, that if God speaks to the understanding of man, it is enough; though he says it not in so many words. The Bible is full of instructions thus communicated. Implicit instruction is no less valuable than express. Christ blamed the Sadducees for not finding in the words of God to Moses at the bush ("I am the God of Abraham, of Isaac, and of Jacob"), the doctrine of the resurrection. But according to the writer I have in view, the Sadducees had only to say, that passage says nothing expressly of a resurrection. The sentiment I here oppose virtually justifies all the rejections of types and shadows by infidels of old. For God had not seen fit expressly to explain them then, but had left this to the faith and ingenuity of his people. And most of the types of the Old Testament are still thus left. Are they then of no use? Was the candlestick in the temple of no use, till Christ explained it in Rev. i. 20 "Be not righteous overmuch; neither be overmuch wise."

them! We have plain scriptural rules of morality enough; and to those I will attend; and I will leave such figurative predictions for those who delight in them. I have no such delight; for to me they are uncertain, calculated to perplex, and are of no solid benefit! Precisely would this have been, as too many have conversed concerning the study of the Revelation.

4. This neglect is to set our own wisdom above the word of God, and against it. Let another class of men select the doctrinal parts of the Bible for proscription, as being too deep and difficult to be understood. Some of the doctrines are not less deep and difficult than are the prophecies; and they are far from being less displeasing to the carnal mind, which is enmity against God! Let one then, deny the doctrine of the Trinity, and the divinity of Christ, because it is dark and mysterious; let another class of men deny the most displeasing parts of the duties of religion; another, the terrors of an eternal hell! These things, and much of our holy religion, are deep; and, to the wicked among men, they seem mysterious. And where will this course of expunging deep and displeasing things from the Bible end, but in gross infidelity? But Christ says, "I testify to every man that heareth the words of the prophecy of this book, (that) if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." When I have heard people openly discourage all critical attention to the Revelation, and felicitate themselves that they never spent their time in thus attending to it, I have thought this passage may well make them tremble! It is a remark of Bishop Newton, that "they who censure, or dissuade from the study of the Revelation, do it; for most part, because they have not themselves studied it, and because they imagine difficulties to be greater than they are." I lately saw the following remark in a religious periodical: "The wisest commentators have scarcely effected more than to *puzzle* themselves, and bewilder their readers, when they have attempted to interpret the prophecies before they are fulfilled. The times and the seasons, the Father hath put in his own power!"

Was the writer of this clause aware how directly this

sentiment is pointed against Jesus Christ himself? He says, concerning deep prophecies, "Let him that readeth understand." "Seal not the sayings of the prophecy of this book; for the time is at hand." How then can a minister of Christ dare thus to *seal* the sayings of prophecy, while their events are at hand, or are future; and seal them, because they are future? Christ says again, "Blessed is he that readeth the words of this prophecy, and keepeth those things that are written therein." Again: "Ye hypocrites, how is it that ye cannot discern the signs of the times?" If the prophecies are not to be studied till fulfilled, they are never to be studied; for, in that case, it never could be known when they are fulfilled. The argument of this writer, drawn from the words of Christ to the Jews, is plausible, but is wholly fallacious. Secret things, it is true, the Father has reserved in his own power; and those, it is not for man to know. This was the case with the point concerning which the disciples inquired, and this remark of Christ was made, "Wilt thou at this time restore the kingdom to Israel?" God had revealed no such event as the *restoring of a temporal kingdom to Israel!* And our Saviour kindly *turned them off* with the above reply; knowing that a few days, and his pouring out his Spirit upon them, would cure them of this their mistake! But did the Saviour mean by this remark to inform us (as this writer takes for granted), that the Father has revealed *nothing to man* relative to the times and seasons of the great events which are in fact to take place between the present time and the end of the world? If this is a fact, then our writer's remark is correct; not otherwise. But this is not a fact. God *has* revealed various of those great events, and has expressly informed of the time of them; and more, he has commanded man to study, and understand those things. Which, then, shall we obey; our heavenly Father; or the man who will not study the prophecies? Is there not something here that looks like arrogance and impiety; publicly and indiscriminately to blame all who attempt to understand the prophecies? This has been abundantly done; and it gives no small degree of pain, to see good men uniting in it. Let this writer consider, that notwithstanding what our Lord thus said to his erring disciples on that occasion, the Father had revealed to man "*the times and seasons*" of many things; such as the return of Israel from Egypt; as well as the time of the flood, 120

years. And the latter took place, we are informed, the "*same day*" as predicted. God predicted the time of the coming of the Messiah; and the time of the return of the Jews from Babylon. And God has as expressly predicted the times of some of the great future events; and has done it *over, and over, and over!* as the destruction of Antichrist, at the close of the noted 1260 years. He has given by Daniel, numbers additional to this, as 30 and 43; at the close of which, he says, "Blessed is he that waiteth, and cometh!" And God has told us of another express number, 666; and given express direction to have it *counted and understood!* What can be the views of a man who shall then wish to bring all due attention to these directions of Heaven into disrepute, and mistakingly plead the words of Christ himself, too, to sanction it? Let such a man take his own liberty; and to his Master he stands or falls. But let him give to others the liberty he himself takes, without publicly censuring them. Daniel previously understood by book, we are informed, the time of the restoration of the Jews from Babylon, as well as the certainty of the event. And he hence set himself to intercede with God for its accomplishment; and it took place in answer to his intercession. Would not such an employment, excited by such pious attention to the prophecies, be more discreet for us, than to unite in the clamor against such an employment, and against those who attempt to investigate this part of our holy Bible? Peter says of the writings of Paul, "There are many things hard to be understood, which they that are unlearned and unstable wrest, as they do other scriptures."

5. The prophecies were kindly given of God to warn his people of interesting events, while they were still future; that they may be prepared either to escape, or to endure the trials predicted; and may, by their prayers, and talents, aid the accomplishment of good to the church. Daniel, it has been shown, did thus! And thus it should be now, in relation to the fulfilment of prophecy. Some have said, the prophecies were given only that the divinity of the Bible may be evinced after their fulfilment. Was this the *only* or *chief* end of the ancient predictions of the coming of Christ in the flesh? that after he had come, man might know the Bible to be the word of God? Is this the only end of the predictions of the final judgment; of heaven; and of hell? no more is it the only (or the chief) end of the prophecies in the Revelation, of the

great events of the last days. Their design is, that God's people should "not be in darkness, that that day should overtake them as a thief." But that they may be prepared to obey Christ, when he says, (between the sixth and seventh vials,) "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments; lest he walk naked, and they see his shame." Much does Christ give the command, at that day, *watch, watch, watch!* "Come, my people, enter into thy chambers!"—All of which implies a knowledge of the signs of the times, and of the events then coming upon the world. It is said of the ungodly of that period, "none of the wicked shall understand; but the wise shall understand." Of the former it is said, "Thy judgments are far above out of his sight." Of the latter, "When ye see all these things, then know that it is near even at the doors." In the numerous scriptures of this tenor, is fully implied the duty and blessedness of a good knowledge of the Revelation in its predictions and warnings.

6. Events of modern date have much facilitated the exposition of this book. They have furnished a clew to some of the most interesting predictions in it, which were never before furnished. In addition now to the learned labors of past celebrated authors, we have *facts*, in modern, and in passing events, which prove a rich help to the exposition of this book. Should these facilities be overlooked, we should be most inexcusable; and should appropriate to ourselves the censure of Christ,—“Ye hypocrites; ye can discern the face of the sky! how is it that ye cannot discern the signs of the times?”

How is such neglect consistent with the duty of the Christian watchman? Is he not set to give warning of the approach of danger, as well as to comfort the people of God with the promises of good? To do this, the preacher must declare the whole counsel of God, and “diminish not a word.” People feel that they have a right to inquire, “Watchman, what of the night?” and that he ought to be able to give them some correct reply. It is given in divine command, relative to the approach of the battle of that great day of God, Joel ii. 1: “Blow ye the trumpet in Zion; sound an alarm in my holy mountain; let all the inhabitants of the land (earth) tremble for the day of the Lord, for it is nigh at hand.”

7. The prophecies in the Revelation open a rich field of devout contemplation, and of the improvement of the

succession of events of the Christian era, which are there predicted as of signal interest to the church. The line of those events,—of protection to the church,—and of wrath upon her enemies,—God saw fit kindly to foretell, for the rich benefit of his children, to warn them of their dangers, and to assure them of his protecting goodness. And shall such divine kindness be unheeded? What ingratitude and folly! Such events are not to be contemplated merely as things political; but as the works of the Almighty, in vindication of his justice and of his grace, and in faithfulness to his word. This gives to saints a new interest in those events; while their faith is invigorated, and their devotion and confidence in God excited. They hence learn and feel that God is indeed a wall of fire round about Zion; that they who be with us are more than they who be with the enemy; that the Lord of hosts is with us; the God of Jacob our refuge!—that he will indeed “create on every dwelling-place of Mount Zion, a cloud and smoke by day, and a fire by night; and on all the glory shall be a defence.” The histories recorded in the Old Testament are of this kind; such as the deluge;—the burning of Sodom;—the bringing of Israel from Egypt;—the scene at the Red Sea;—events of Israel in the wilderness, in Canaan, in Babylon;—numerous protections of the church, and judgments on her enemies;—these furnish sources of rich Christian instruction and consolation. And no less will the events predicted in the Revelation do it, when duly understood; particularly the protections of the church, and the terrors of divine wrath on her enemies, through the period of the Christian dispensation, and especially near the Millennium. These, when seen in their true light, and duly improved, will nourish and enrich the faith and confidence in God of his dear people. And for these purposes the prophecies of the Apocalypse should not fail of being studied and improved.

With this conviction, I have for many years desired to become myself acquainted with the true sentiments of the Revelation; desiring, that the veil which has so long lain upon it, may be in a greater degree removed; and that the intelligent and practical improvement may be made of this closing part of the Bible, which the importance of the subject most clearly demands. Most of the expositions, in this key, of events which were antecedent to the sixteenth century, essentially agree with the most approved

commentators. Relative to events since the early part of the sixteenth century, particularly the first five vials, and the synchronical predictions of the judgments which fulfilled them;—in these things, my path has been new. No antecedent scheme of the vials has been satisfactory to intelligent readers; and my views of these particulars have had the approving testimony of the best of men.

It will be seen, that I have not cumbered my pages with the views given of many writers on the various subjects; nor with any refutations of those I do not approve. This would have but perplexed common readers, rendered my book unwieldy, and provoked altercation. It is enough for me, after examining all, to give the result of my own judgment on each point; and others may do the same.

If my views are expressed as though *I believed them*, I yet lay no claim to infallibility. To err, is human; and it would be like a miracle, if, in such a course as I have been led to take, there should be no error. But the events of Providence, for twenty years, have been such as to confirm me in the essential correctness of the views which I had formed before that period. Several circumstantial errors I have discovered and corrected. I have felt the impropriety of venturing too minutely on the circumstantial parts of future scenes. This has been one sad error of writers on the prophecies,—seeming to wish to be *prophets*, instead of being simply expounders of prophecy. If a degree of this has crept into some of my past writings, I have since designed to set a double guard against its creeping into my present pages. May the subjects of the Revelation be examined with that prayerful, candid, and diligent attention, which their solemnity and magnitude demand! And may it be done with that aid of the divine Spirit,—that holy unction of grace,—without which, this part of our holy oracles, and the whole Bible itself, will be but a dead letter,—a savor of death!

## LECTURE II.

### REVELATION I.

Ver. 1. **THE** Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John :

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

This book is called the Revelation of Jesus Christ, because Christ, as the Head of the church, gave it to man. The Father is spoken of as having given it to Christ, in allusion to the official inferiority of Christ to the Father, he having engaged, in the covenant of redemption, to operate as Mediator between God and fallen man, and thus to occupy a sphere of subordination to the Father, in the great work of redemption. May this distinction be ever remembered, that this inferiority of Christ to the Father, is not one founded in the nature of Christ, or in any want on Christ's part of being possessed of real, proper, and infinite divinity; but is founded in his undertaking in the work of man's salvation; according to the following inspired testimony; "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of man." To Jesus Christ, in this his state of official inferiority, God gave this blessed book, as the finishing part of his holy book of grace to man. And Christ communicated the same to his beloved disciple John by a heavenly messenger. The angel Gabriel had, ages before, been sent from God on a similar message to the prophet Daniel; Dan. ix. 21-27. And the prophetic parts of the Revelation may in a sense be called a new and enlarged edition of the prophecy of Daniel, with liberty of paraphrase; especially as it related to events future of the period in which John lived. This Revelation was communicated by one who is called an angel—a heavenly messenger—as the term imports. A



human spirit, sent from heaven on this message, as well answers to the term angel here, as would a person of a superior order. The term imports one who brings a message;—"one employed to communicate information to another at a distance." On which account, a minister of the gospel is called an angel of his church; Rev. ii. 1. The word angels, when found in the plural, signifies (at least usually) the superior order of intelligences in the invisible world. But when used in the singular number, to denote a bearer of tidings from heaven, it may mean one from that superior order, or one of the glorified saints. Should one of the latter be sent on a divine mission, the word angel would as fitly apply to him as to one of the superior order. Some have hence been of opinion, that the messenger here sent with the Apocalypse to John, was the prophet Daniel. In favor of it, they adduce what he says, chap. xxii. 9, when John (supposing him to have been Christ) falls down to worship him, and the angel says, "See thou do it not! for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book; worship God!" They suppose we learn from these words, that he was one of the prophets; and they think none so probable as Daniel, the "man greatly beloved," and who had been blessed as being inspired to predict various of the same great events found in the Revelation, and of which the Revelation seems to be an inspired commentary. And his keeping the sayings of this book, may seem to indicate such an interest in them, as one would naturally have who had been the honored instrument of their being first revealed! Such conceive that Daniel was sent from above to give an enlarged view of his own former prophecies. Moses and Elijah had before been sent from heaven to converse with Christ on the mount of transfiguration: and Daniel might be sent on the present message. But a belief or disbelief of this, is of no great importance to us.

The *object* of this message is to us of deep interest:—"to shew unto his servants things that must shortly come to pass." These, the Saviour calls (ver. 19) "the things which shall be hereafter." These must mean the line of events then future, in which the people of God would have a deep interest. What these things are, must be decided by the facts that are revealed; and not by the caprice of any man. None can have a right to say, they must mean only several great events; as the overturning of the Jews;

and of Roman paganism. These events no doubt are given; but by no means exclusively. Many other things then future would be found to be of no less interest to the church, and equally entitled to consideration. Human wisdom must here be exercised, and yet only in humble reliance on divine; "comparing spiritual things with spiritual." No doubt the great course of events, concerning the church, in which she would have a special interest even to the end of the world, will be found to be included in the "things that must shortly come to pass," and "the things which shall be hereafter." This history of events (if it may be so called) beforehand declared, and given in language deeply figurative, must be construed by pious and sound discretion; taking into view the language of prophecy, and the analogy of things. The chief object of the Revelation is, not to reveal things done in heaven, but things done on earth; and this information is to be most piously gratefully and obediently received.

Ver. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time *is* at hand.

We have here the duty and encouragement of this study; and the rich benefits to be derived from a due and pious attention to this book. The remotest events to occur on earth might be said to be at hand, at the period in our text; such is the shortness of time compared with eternity. And the phrase implies that the events are to be studied and kept in mind while yet future.

Ver. 4. JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne.

5. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Seven messages were to be sent from the mouth of

Christ to the seven churches then in Asia Minor. These messages were not prophetic, as some have imagined; but simply admonitory. See chaps. iv. and v., where is a formal preparation, to unfold events of futurity. They, as such, are full of instruction to the people of God in all ages. What is said here of God the Father, that he "*is, and was, and is to come,*" is an essential glory of real and underived divinity. We have in this phrase the eternity of God, as in the following: "Thus saith the High and Lofty One, who inhabiteth eternity." Let this be remembered, when we shall find the same attribute of underived divinity taken by Jesus Christ to himself.

The seven Spirits in the text, denote the Holy Ghost in his various gifts and graces furnished to men. "There are diversities of gifts; but the same Spirit." In the text we have three in the Godhead expressed:—"from him that is, and was, and is to come; and from Jesus Christ; and from the seven Spirits"—"three are thus noted that bear record in heaven!" Grace and peace to man are from these Three, united in one God! which Three are one! Most clearly is this prime article of the Christian faith here established. The flowing of grace and peace from Heaven is only by Christ, the true witness to the law, government, and mercy of the Godhead;—who died to redeem; and is the resurrection from the dead; the King of kings; Head over all things to the church, whom he makes kings and priests unto God; to whom be glory and dominion (says the text) for ever and ever. The saints are made kings, as having grace to govern themselves; as having fellowship with Christ in his government of the world; and as being heirs of the crown of glory in heaven. And they are made *priests*, as having a full interest in Christ's priestly office; and as being themselves prepared, by Divine grace, to offer unto God holy spiritual sacrifices and services, acceptable to God by Jesus Christ. In these, they praise their Almighty Saviour for their redemption, and their title to glory.

Ver. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

The scene here hinted is one well known in the sacred oracles;—the coming of Christ to judge the world. Christ

in humanity is the judge of the world. "When the Son of man shall appear in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations."—To learn who this Judge of the world is, see Psalm l. 1,—“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun, unto the going down of the same. Out of Zion, the perfection of beauty, God hath shined. Our God shall come—I am God, even thy God!” Verily, then, Christ is God. And he will thus come. “Unto you that look for him, shall he appear a second time without sin, unto salvation.” His coming in the flesh was his first coming. And his literal appearance in our text is his second coming. This is said to be “in clouds!” the true sense of which, the event will unfold. It seems he will be attended with clouds of fire; clouds of angels; clouds of all the saints; and (for aught we know) clouds of the unknown legions of intelligences in the universe. And what clouds of overwhelming splendor will attend, none can now conceive. All then will literally behold Christ, the infinite Judge!—Pilate, Herod, Caiaphas, all the Jewish rulers, all who have persecuted him in his person, or in his people, or pierced him by their sins. All the multitudes of the papal, and infidel Antichrist; of Mohammedans; of the world of rejecters of his salvation;—the final Gog and Magog, going upon the breadth of the earth to destroy the church of God; all shall see him; and all destitute of his salvation shall wail in eternal horror!—while the saints hail their heavenly Bridegroom with joy unspeakable and full of glory.

The Bible furnishes several mystical comings of Christ, which were to be antecedent to the last and literal coming just noted,—as, his coming in the destruction of Jerusalem; in the revolution in Rome from paganism to Christianity; his coming in the reformation; and especially his coming in the battle of the great day just before the Millennium; and in the introduction of that event. And the coming of Christ in signal judgments is noted as being *in clouds*. “Clouds and darkness are round about him.” Christ’s coming in the battle of the great day, in Rev. xiv., is noted as being on a white cloud. And the anti-christian nations shall then see him, and shall wail.

Ver. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Alpha is the first, and Omega is the last letter in the Greek alphabet, in which language the New Testament was first written: which led the Saviour to add, in another text, "the first and the last!"

Ver. 9. I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

This beloved disciple would thus be known to all the people of God as their companion and brother in the labors and perils of the gospel. He was then suffering, as an exile, in the desolate island of Patmos, in the *Ægean Sea*, to which he had been banished by a Roman emperor for his Christian faith; and Christ here conferred upon him the signal honor of this vision. The Most High says, "They that honor me, I will honor." No pagan emperor was ever blessed with honors in any degree comparable to the honor now given to this preacher of Christ. Persecuting tyrants may doom to infamy the dearest people of God; but he that sits in heaven can commute the sentence, and make its fulfilment a scene of true glory. Such is the economy of Heaven. Who then would not choose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season?

Ver. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

The Christian Sabbath is here called *the Lord's Day*, as the holy Eucharist is called the Lord's Supper. The Sabbath is so called, because that on its morning our Lord burst the bands of death, and finished the provision made for the salvation of lost man. The first day of the week, on the morning of which our Saviour arose, was henceforth adopted as the holy Sabbath, instead of the seventh day as before. This was thenceforth to be celebrated in special commemoration of the resurrection of Christ, the chief corner-stone of the new heavens and new earth; as well as in commemoration of his creation of the world; it was likewise to be a day for special improvement of the ordinances of grace.

Relative to this change of the Sabbath from the seventh to the first day of the week;—the prophet Isaiah, predict-

ing the mission of Christ on earth, as a rod from the stem of Jesse (Isa. xi.), says, "His *rest* shall be glorious." In the Hebrew original it is, "His Sabbath shall be glorious:" Christ then should have a special, and a glorious Sabbath. The Psalmist, predicting the rejection of Christ, and his yet becoming the Head of the corner, as he did indeed by his resurrection from the dead, says, "This is the day which the Lord hath made; we will be glad and rejoice in it." (Psalm cxviii.) These prophecies, it is thought, give the change of the Sabbath from the seventh day of the week, as kept by the Jews, to the first day to be kept by Christians. Accordingly, our Lord made special visits to his disciples, after his resurrection, on the first day of the week. See Luke xxiv. 13-43, and John xx. 19-29, where the first day of the week is repeatedly noted as the time of the gracious visits of Christ to his disciples, as well as the day of their convocations for his worship. Paul at Troas waited some time for the arrival of the first day of the week, when Christians would convene, that he might preach to them. And to the Corinthians, Paul gave directions for their performance of their charities and pious donations on that holy day. 1 Cor. xvi. 1, 2. These, together with the testimony in our text, of John's being in the Spirit on this day, and having on this day his Revelation, afford testimony to the divinity of the change of the Sabbath from the seventh to the first day of the week. The example of the inspired apostles is equal to a command of God. And when we add to these arguments, the considerations that the day of Pentecost was on the day following the Jewish seventh-day Sabbath, or was on the first day of the week, answering to the Christian Sabbath; as was also the ancient Jubilee; the arguments in favor of this change of the Sabbath are complete. On this day was changed the dispensation of the covenant of grace, from the Mosaic to the Christian; when the Holy Ghost came like a rushing mighty wind, and three thousand were converted to Christ. And this first day of the week gives the true antitype of the ancient Jubilee trumpet, proclaiming liberty and salvation! On this holy day, John was in the Spirit. If Christians now better imitated him in this, they would, no doubt, have more and richer interviews with Heaven. The apostle in our text being thus engaged, heard behind him a loud commanding voice;—

Ver. 11. Saying, I am Alpha and Omega, the first and

the last : and, what thou seest write in a book, and send *it* unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Christ asserts his underived divinity ; and then orders that the vision should be committed to writing, and sent to the seven churches in Asia, which he names.

Ver. 12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks :

13. And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and *his* hairs *were* white like wool, as white as snow ; and his eyes *were* as a flame of fire ;

15. And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16. And he had in his right hand seven stars ; and out of his mouth went a sharp two-edged sword : and his countenance *was* as the sun shineth in his strength.

On turning to see who thus addressed him, his eyes fastened on the glorious Mediator, Immanuel, God manifest in the flesh, whom John beheld in vision as descended from heaven, and standing near him in an attitude and appearance which well-nigh drank up his spirits. How changed now was the Saviour from what he was when John had been conversant with him, in the days of his humiliation, in his agonies in the garden, and on the cross, and when John had often leaned on his bosom ! The golden candlestick in the ancient temple seemed to stand here before Christ, which gave him the appearance of standing in the midst of those seven branches of the one candlestick, as the Jewish high-priest was wont to stand, to dress the seven lamps. This candlestick was of pure beaten gold, to assure us of the purity of all the true people of God. The branches were seven, to indicate the many particular churches of Christ. They all united in one foot, to assure us that all true churches unite in Christ, and are supported by him. The position and dress of Christ seem to have some allusion to the style of the Jewish high-priest, when seen in the temple in his official habiliments. It is thought this dress and appearance of

Christ, are to be viewed as emblematical of things like the following ;—His flowing outer garment down to his feet, reminds of his mediatorial righteousness, furnished for the salvation of his people, even the vilest. His golden girdle round the breast, tells us of his faithfulness, and of the tenderness of his heart; that his people are set as a seal on his arm and heart, with love which many waters cannot quench, nor floods drown. The intense whiteness of his hair denotes his eternity, and infinite venerableness. His eyes being as a flame of fire, reminds of his omniscience, and the piercing attention he pays to every thing. His feet being like burning brass, and as though they glowed in a furnace, denotes the holiness of all his ways; the excellence and majesty of all his dispensations. The sounding of his voice as the roaring of an ocean in a tempest, denotes the various alarming events of his holy providence against his enemies. The seven stars in his right hand denote his ambassadors, who are ever held and supported by his grace! “Lo, I am with you always, even unto the end of the world.” The sharp sword from his mouth is an emblem of the keen power of his word, sharper than any two-edged sword, to save, or to destroy. And his countenance shining as the sun, is a most fit emblem of his infinite majesty.

Here, Christians, is the Being, “whom having not seen ye love: in whom though now ye see him not, yet believing; ye rejoice with joy unspeakable.” This is the Personage, sinners, who assures you, “Behold, I stand at the door and knock!” This is he of whom saints glory, when they exclaim: “This is my Beloved, and this is my Friend, O daughters of Jerusalem.”

Ver. 17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. *I am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Man, being but dust and ashes, cannot, in this his mortal state, see God's face and live. It is then, in mercy to man, that “he holdeth back the face of his throne, and spreadeth his cloud upon it.” Our Lord, in this his bright manifestation of himself to John, no doubt veiled much of his glory, a full view of which would instantly have extin-



guished his animal life. But such was the view of glory given, that the beloved disciple fell at his feet as dead! But Christ kindly laid his hand upon him, furnishing him with strength, as he had done to the beloved Daniel, ages before, who, on a similar occasion, was sinking at his feet, overwhelmed with his glory. (Dan. x. 8-12.) Most kind was his address: "Fear not! I am the first, and the last. I am he that liveth, and was dead, and am alive for evermore, Amen: and have the keys of hell and of death." Here again, from his own mouth, we learn that he is God! and is the only way to heaven, and sovereign of heaven and of hell;—to receive to the one, and to banish to the other, whom he will. Such is he who tenders salvation to man.

Ver. 19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The Apocalypse has a number of grand divisions, as will be seen, each in its place. Here is one of interest. (1.) "The things which thou hast seen," are this introduction of the book, in chapter first. (2.) "The things which are," consist of the seven epistles to the seven churches, which follow in chapters second and third. (3.) "The things which shall be hereafter;" all the events then future, which shall be found contained in the book. The great events of salvation to the church, and of destruction to her enemies, from that time to the end of the world, which the Spirit would unfold in courses of events exhibited in the figurative language of this book.

Ver. 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

An infallible interpretation is here given of the ancient golden candlestick in the temple, with its seven branches; and of its light on the summit of each branch. That rich emblem is here applied, by Christ himself, to the seven churches then in Asia; each branch is a church; and its light, called a star, an emblem of the gospel ministry in that branch. And thus the candlestick, with its lights,

was a symbol of all the churches, with their pastors, to the end of the world. This Christ notes as a mystery; or as a thing denoted by figure. The candlestick was a type of all the visible churches of Christ. Its seven branches denoted their many branches. But all are one in Christ. Christ is in the midst of his churches, as he seemed to stand in the midst of the branches of the candlestick. The thought and assurance of this presence of Christ in his churches, are most animating, and full of salvation. "Zion behold thy Saviour King!—He reigns and triumphs here!" The church is the pillar and ground of the truth, as the means of upholding the ambassadors of Christ, and the order of his truth and grace. "Ye are the light of the world." Ministers and churches find here their strength and righteousness;—their Saviour and their God. Christ says to them, "Because I live, ye shall live also." And they triumph and rejoice, "I live; yet not I; but Christ liveth in me." "I can do all things through Christ who strengtheneth me." "And the life that I live in the flesh, I live by the faith of the Son of God." The thought is, by the emblem and the unity of the candlestick, deeply impressed, that all the saints are *one* in Christ. All want of love and union then, is vile, and utterly unworthy of the saints. All true ministers of Christ shine with light derived only from him. "In thy light shall we see light." The churches must keep the unity of the Spirit in the bonds of peace. They first are pure; then peaceable. "Blessed are the peacemakers; for they shall be called the children of God." The candlestick was formed of purest gold. The almost Christian then, is but dross. He has no part nor lot in this bright emblem. "The hope of the hypocrite shall perish." Nothing short of the correct and pure Christian faith, heart, and life, can answer to the *pure gold* of the candlestick! This is a new heart, created in Christ unto good works. Without holiness, no man can see the Lord. And all is not gold that glitters. Counterfeit graces abound. "Five of them were wise, and five were foolish." With holy fear and trembling, then, let each professor say, "Lord, is it I?" "Search me, O Lord, and prove me! try my reins and my heart!" "Create in me a clean heart, and renew a right spirit within me!" Form Christ in me the hope of glory!

Think, Christian, of the glory and dignity of your Saviour and Lord, always present! Dwell on his character as here given, till your whole soul is transformed to love

and admiration; and till you can constantly breathe out the confident address, "Lord, thou knowest all things; thou knowest that I love thee." Then live the life of holy faith; the happy life of looking unto Jesus! Then will his love refine your soul. Then will you find rich mines of consolation; rich and most glorious in your heavenly Bridegroom; for ever present, and prepared to save! "He is thy Lord, and worship thou him." Here is our atonement, our righteousness, our life, and our salvation. We will behold his flowing mantle; his girdle of love; his white and infinite venerableness; his flaming eye; the holy footsteps of his burning feet; the two-edged sword of his mouth; his countenance brighter than the sun! We will not fail to listen to the sound of his providences, as the roar of a thundering ocean! And we will lie prostrate at his feet, imploring his life-giving right hand kindly to be laid upon us! We will ever prize and implore his kind, life-giving whisper, It is I; be not afraid. I am he that liveth, and was dead. And because I live, ye shall live also. We will follow him till we come where he is, to behold his face in righteousness, and to be satisfied, awaking in his likeness and glory!



## LECTURE III.

### REVELATION II.

Ver. 1. Unto the angel of the churches of Ephesus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Ephesus was the metropolis of Lydia in Asia. A church was here early collected: and with this church Christ commences his epistles to the seven churches. Each epistle is directed to the angel of that church. In this term, probably, were included whatever teaching elders there might be in that church. Some suppose the pastor or pastors of each church were all that is meant by the angel of that church. Others suppose it meant, especially, a person who

was a moderator or president of a consociation of the particular churches found in each city named. We read, Acts xx. 17, of elders in the church of Ephesus. And we are informed that the apostles, and others ordained by them, "ordained elders in every city." Those first churches were wont to have a plurality of elders in each church. And we learn, in church history, that in the first Christian ages, contiguous churches were led to form themselves into a kind of consociation, for their mutual benefit; each consociation having a standing moderator; which moderator might be the person denoted by the angel of that church. Whether this were the case; or whether this angel means the eldership of that church, meaning to include all its officers, is not essential.\*

Jesus Christ, in each address, gives a description of himself from some of his notable characteristics exhibited in the first chapter of this book, and in different sacred Scriptures. And there seems to be some affinity between the trait of character thus selected, and the state or character of that church. It appears to have been selected for their admonition, or their consolation, as their case required.

To the Ephesian church, the address is thus given,—from him "who holdeth the seven stars in his right hand; and walketh in the midst of his seven golden candlesticks." Blessed indeed is Zion, that her Saviour and Lord walks in the midst of his churches, by his word, ambassadors, and ordinances, by his spirit of grace, and his government

\* Mosheim says, "It is highly probable that the church of Jerusalem, grown numerous, and deprived of the ministry of the apostles, was the first that chose a president. And it is no less probable that the other churches followed so respectable an example." Of these presidents, or ancient bishops, he says (relative to their difference from modern bishops), "they had not power to decide or to enact any thing without the consent of the presbyters (common pastors) and the people." Scott speaks of them as moderators, or censors, elected at the discretion of the churches, and probably (he thinks) with the countenance of the apostles; but that they possessed no official superiority to other teaching elders. Jerome, afterwards when some of these bishops were struggling to be viewed as of a superior order, opposed them, and said, "Let, therefore, the presbyters (common pastors) know, that as by the custom of the churches they are subject to him who is their president; so let the bishops (these standing presidents) know that they are above presbyters more by the custom of the church, than by any true dispensation of Christ." This order of ministers thus arose only by human discretion and custom, and were only first among equals in office. Each city of note seems to have had such a president, or bishop of the churches in that city and vicinity. And this *might* have been the angel mentioned in the address of each epistle.

of all things. In these, he is a wall of fire round about, and a glory in the midst of her. And Christ's true ministers are assured, that they rest in the right hand of their Lord and Master. "Lo, I am with you always." "My grace is sufficient for thee."

Ver. 2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.

3. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

Their good deeds, the Saviour first notes to their praise. They had labored in duty; they had patiently endured trials; they had detected and abhorred evil doers; they had examined and exposed false teachers. Paul had warned that church (Acts xx. 29, 30), "For I know that after my departure, shall grievous wolves enter in among you, not sparing the flock: also of your own selves shall men arise speaking perverse things to draw away disciples after them." So it had taken place. These impostors (as all false teachers do) pretended they were sent of God. This church had tried those false apostles by the word of God, and condemned them as liars. And this their faithfulness Christ especially notes and approves; and this testimony he leaves for the benefit of all, to the end of the world. And the good deeds of this church, the Saviour repeats:—their patience, their labors for his sake; and their perseverance! Few, perhaps, are the churches, at this period, concerning whom so much good can be said! Much reason, then, have many to tremble, when they peruse the following:—

Ver. 4. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

They had suffered the pious fervor of their first gracious affections to abate. In this, they had been guilty of criminal inattention and ingratitude. A speedy repentance of

this sin was demanded;—to love as they had first loved; or Christ would soon visit them, and dispossess them of their church blessings. This awful judgment was, in after days, executed upon them. Too many have left their first love; while the love of the world has taken its place! Such have reason to be deeply affected with this warning of the glorious Head of the church.

Ver. 6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

The Nicolaitans were a sect of Antinomians who, under the notion of Christian liberty, pleaded for a licentious *community of wives*. Such a hateful sect existed, and were here, by the Head of the church, condemned. And the Ephesian church had dealt faithfully with these licentious hypocrites: and probably, had cleansed their community from them. And this faithfulness, Christ publicly approves for the benefit of all his churches, from that period.

Tradition has branded Nicholas, one of the seven deacons, as the infamous leader of this sect. It seems probable that this is incorrect, and very injurious. Those seven deacons were said to have been “full of the Holy Ghost.” Could one of them, then, be guilty of such enormity? No doubt there were different men of this name. It does not follow that because one by the name of Nicholas, led in this error, it hence must be this *pious deacon*. This is not to be admitted without positive proof.

Ver. 7. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

This is connected with the address to the Ephesian church: yet it is “what the Spirit saith unto the *churches*.” It is equally applicable to all of similar character in all ages; and it is most unhappy that so many who have ears, pay so little attention to what the Spirit of God urges here upon them. This conduct will one day “bite like a serpent, and sting like an adder.” Let us *hear*; and so hear, that our souls may live! Can as much be said in favor of all our churches, as was said in favor of the church of Ephesus? But they had suffered the fervor of their first love to abate! The command to those who have once loved,

is, "Keep yourselves in the love of God."—"Abound therein more and more."—"Grow in grace, and in the knowledge of our Lord." Confidence that we once loved God, with present contentment without it, is not the way to overcome, but to sink in despair!

The motive to overcome here is powerful. Such shall feed upon the antitype of the tree of life. Adam in the garden of Paradise (we are led to believe) was, at the close of his term of trial, to "put forth his hand, and eat of the tree of life, and live for ever." This act was to have been the sealing of his active personal righteousness, as his legal title to an eternal confirmation in holiness and bliss; alluding to which order, our text assures us, that all who overcome shall find, at the close of their season of trial, something in their second Adam well answering to this. Jesus Christ—"the Lord our righteousness"—"the end of the law for righteousness to every one that believeth"—will be to them the tree of life indeed, to fix them in eternal holiness and bliss.

Ver. 8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

Smyrna was a large city in Asia Minor. The gospel was early preached here with success; and a church was here found which entirely escaped censure; and which received much commendation. The trait of Christ's character selected for them, therefore, is his eternal divinity, and his death, and resurrection,—essential glories in the Christian salvation,—"God manifest in the flesh," "Who was delivered for our offences, and raised again for our justification."

Ver. 9. I know thy works, and tribulation, and poverty (but thou art rich), and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

They had a severe lot in the early persecutions; but none of their trials were overlooked by the omniscient eye of their Immanuel. Their poverty too, he noted, and would a thousand-fold compensate. And he assured them they were rich. "God hath chosen the poor of this world,

rich in faith, and heirs of his kingdom." "When I am weak, then am I strong."—Emptied of self, and filled with the fulness of God. And, for their further consolation, Christ assures the church that he was not inattentive to the insults and impertinence of false religionists among them; who, while disturbing their holy order, claimed to be viewed and treated as the true people of God. The term *Jews* here, means true saints. The Saviour declared, that, instead of such being true saints, they were "of the synagogue of Satan." Many, from that day to the present, have made equally high claims, with no better characters! In these last days, the thing will prove too certain, and the interpretation sure! The high claims of heretics, Christ here calls *blasphemy*. Such blasphemy has, in our day, been heard; and much more is yet to come. If it has always been a truth that "there must be heresies among you, that those that are approved may be made manifest;" this is more particularly to be the case in the period just before the battle of that great day of God. The Saviour, with his eye fixed upon such, and at the same time upon his dear people, says to the latter, *Fear not!*

Ver. 10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

As though he should say, "Fear not! for I am with thee; be not dismayed, for I am thy God. Who art thou, that thou shouldst be afraid of a man that shall die; and of the son of man that is grass? Where is the fury of the oppressor?" "The moth shall eat them up like wool!" Much more happy was this church, than were the persecuting Roman emperors; or than was Alexander, in conquering the world! The latter would die in vexation and despair; but the followers of Christ were heirs of an immortal kingdom. For such, death had no terrors; the devil would cast some of them into prison by his wicked agents, and they should have tribulation ten days. A ten years' persecution was just ahead. Christ hence exhorts them to be faithful unto death, and he would give them a crown of life! Give up your temporal life for my cause, when you are called; and the eternal life of the soul shall take its place.



Ver. 11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.

This solemn direction is repeated. And who would not hear and obey it? What church would not feel a holy ambition to deserve such commendation? Here are the true riches; here is true greatness. O church of the Redeemer, "go thou and do likewise." The second death (the king of terrors to the wicked) will have no power against people of this character. But the promise in the text implies that all who do not overcome, shall be hurt of the second death. They that turn back from God, as well as they who seek not God, will all be cast into the lake of fire, which is the second death. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing away from the living God."

Ver. 12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

Pergamos was another city of Asia Minor, to the northward of Smyrna. This church, while it had some things to be commended, had some things likewise to be censured. The trait of Christ's character now was, "he that hath the sword of two edges!" The two-edged sword of Christ will be dreadful where sin is indulged. May delinquent churches remember this, and tremble, and reform!

With this church, Christ begins with commending what good he found among them, evincing that he is more ready to commend than to censure. This is much more the delight of benevolence; while the reverse is the malignant delight of the carnal heart.

Ver. 13. I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

All their deeds and their trials were before his omniscient eye. Happy the people who act always under the full impression of this great truth! This church dwelt where Satan had a seat (throne). Pergamos was one of

the head-quarters of the Prince of Darkness. Here were champions of idolatry, of heresies, and of persecution. Here Antipas (an early martyr) had been made to seal his testimony for Christ with his blood. Yet this church, in such perils, maintained its Christian profession and the doctrines of grace. One would imagine they would escape censure. But censurable dereliction is found even here!

Ver. 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Some base mercenary characters were suffered to continue in their communion. Some who were of a covetous temporizing spirit, similar to that of ancient Balaam, who savored not the things of God, but those of men, and were ready, silyly, to give counsel against God's dear Israel. Such Antinomian counsellors of Satan were by some means retained in the bosom of this church. This spirit of Balaam can operate in many ways, according to time and place; while yet it is the same thing; viz., a covetous worldly spirit, most hateful to God!

This good church embosomed also some who held the impure tenets of the Nicolaitans; abominable to Christ; who practically denied that "fleshly lusts do war against the soul!" that "they who are Christ's have crucified the flesh with the affections and lusts!" and that the offending eye, not plucked out, will sink its owner into hell. Sensualists will forget these things: but that church should not have forgotten them, nor held such in her communion. Hence Christ adds:

Ver. 16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

As though he had said;—with such offenders as these, parley no longer. Take effectual and immediate measures either to reclaim them, or to sever them from your church. Listen not a word to their vile pleas of liberty of conscience, or of sincerity in their sentiments! Hear not

their vile appeals to charity. Be no longer blinded with such pretences. Purify yourselves at once from such scandals; or you may expect to know the meaning of the sharp sword of two edges. Faithfulness in one point will never atone for sin in another. One leak neglected, will sink the ship! He that offends in one point is guilty of all.

Ver. 17. Hé that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

This solemn admonition is thus repeated, to show the danger of not yielding the pious attention demanded. Sublime motives to duty are continually presented. Here, they that overcome shall richly partake of that bread of life, typified by the ancient manna, hid in a golden pot in the ark of the covenant. Christ is the bread of life—the true bread that came down from heaven. The soul that overcomes shall perfectly enjoy him in his full salvation in heaven. And in order for this, such a soul shall be justified by Divine grace, denoted by the white stone here mentioned, in allusion to the process in ancient courts. In the trial of one indicted for a crime—the judges would vote for his condemnation, by casting into a box a black stone; or for his justification, by casting in a white one. The white stone should be here given in behalf of the true saint. And, to this figure Christ adds a rich appendage, that the white stone of justification has, wrought into it, a new name, which none but the receiver can construe; or none can infallibly know the evidence of grace in the heart of another. This is a thing which a person must see to for himself, by the witnessing of the Spirit of grace. Such witnessing gives meat to eat which the world knoweth not—joys, with which the stranger does not intermeddle. The white stone of justification has indeed sanctification inscribed on it; and well may the subject of this be noted as having a *new name*. “Thou shalt be called by a new name, which the mouth of the Lord shall name;” the new name of *Christians* was indeed given to the followers of Christ, and will be the new name given to the Jews, when they shall be called in! A *true Christian*, is indeed a name which no one truly knows, but by being brought to the possession of it. “The world knoweth us not, because it knew not him.”

May ministers and professors, who are called to dwell where Satan peculiarly has a seat, hear and joyfully obey this address of Christ! Such places where Satan's seat is, are many; and the professed people of Christ there are in danger of becoming themselves of a temporizing character; or of being led astray by those who are of such a character. Dreadful indeed is the charge, when it applies, "Thou savorest not the things that be of God; but the things that be of men." Ministers and churches then, have great need to maintain vigilance and prayer, and to be bold, zealous, valiant, and persevering. They must not consult flesh and blood; but the word of God.

Ver. 18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

We have here characters of Christ full of meaning. This city south-eastward of Pergamos, had its true church of Christ; but such were the imperfections found in this church, that Christ was about to administer solemn warning and reproof. He hence assures them that the address was from *Him*, before whose flaming eyes their conduct lay open! that their wickedness was before Him, whose feet are like burning brass; or, his ways most pure and holy. But he kindly commences by rehearsing their good deeds.

Ver. 19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

The character of this church it seems had been established by exhibitions of a good degree of charity, or holy love. And they had performed services of faith, of holy patience, and of good works a second time expressed. Happy, if so much good could be said of all the professed churches of Christ. But Christ adds;

Ver. 20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

In *some great sin*, various of their members were living. And the Saviour saw fit not to call the delinquents, nor their crimes by name; but to denote both by some figure well known. So delicate and wise is the word of Divine reproof! It chooses acceptable words. It presents a kind glass in which people may thus discover themselves, and reform, without being too fatally exposed. Of some, it thus has compassion, making a difference. May public instructors improve this hint of Christ relative to the best modes of public reproofs! May they avoid the Scylla of harshness, needlessly offensive and cruelly personal; on the one hand;—and the Charybdis of hiding their reproofs, and rendering them ineffectual by false delicacy, on the other.

We know not the particular things here condemned, but that church, no doubt, well understood the reproof. Some wicked character or sect, was there indulged in the church, in a degree similar to the idolatrous Jezebel, the queen of Ahab, who persecuted the prophets of the Lord, and unrighteously put her royal consort into possession of Naboth's vineyard. And made herself both impertinent and hateful by her idolatries. Some wickedness was winked at in this church, which tended to real idolatry, which is spiritual impurity. They pleaded divine authority for their peculiarities; but their pleas were false. Evils, like this, have infested the church of Christ in all ages,—plausible by the blandishments of innovators, and assuming shades of difference in different times and places.

Ver. 21. And I gave her space to repent of her fornication; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

This sect, spiritually licentious, Christ had called upon to repent; but they had refused. And he now denounced that he would soon turn their *bed* of selfish religion, and of mystical impurity, into a *bed of torment*; perhaps alluding to the threatening in the prophet, of the same wrath for a similar sin,—“Behold, all ye that kindle a fire; that com-

pass yourselves with sparks! Walk in the light of your fire, and in the sparks that ye have kindled; lo, this shall ye have at my hands; ye shall *lie down* in sorrows." As a bed of licentiousness shall end in a bed of eternal torments; so the framers of licentious sentiments,—forming their sentiments from their own imaginations, and not from the word of God, shall, at the end, lie down in eternal sorrows! And their children—probably neglected under some sanctimonious pretence, or trained up for annoyance to the faithful saints—Christ would "kill with death!" probably indicating, that the error of this sect was of a nature to prove fatal to their families. Thus their own wickedness should correct them; and they, with their neglected children, should perish in their sins. And all the churches, beholding such examples of justice, shall know the judgments of God, and that Jesus Christ is the Jehovah, who knows all hearts, and will render to all according to their real characters!

Ver. 24. But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already, hold fast till I come.

Some, by the grace of God, had escaped the pollutions which have been noted. They should walk with Christ in the purity of his salvation, with no additional burdens. These had not known certain depths, in which, it seems, the censured sect had gloried. To these depths they probably gave some specious name of *wisdom*; but Christ calls them "depths of Satan." The boasted intimacy of this sect, then, was not with God, as they vainly fancied; but with the wicked one. Too many, alas, have made the same mistake, fancying they were led by the divine Spirit; when their leader, in fact, was a fallen angel! So that their boasted depths of wisdom were in reality but "depths of Satan" who transforms himself into an angel of light. Such will turn into crooked ways, and be led forth with the workers of iniquity. But the true disciples of Christ will hold fast till he come.

Ver. 26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

27. (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers); even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

It is predicted of Christ, in Psalm ii., relative to the heathen and the antichristian world, "Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel." This has a special allusion to "the battle of that great day of God Almighty," which shall sink the antichristian world. And this event Christ sees fit to ascribe to the persevering triumphant saints. They are noted as doing this work of judgment in the same sense in which they are to "judge the world." They will have perfect fellowship with Christ in those mighty operations; and he will do these things in answer to their prayers for the salvation of Zion. Christ thus puts upon his children the honor of his operations of judgment, even as the two witnesses are said to "have power to shut heaven, that it rain not in the days of their prophecy; and power to smite the earth with all plagues as oft as they will." The Psalmist gives the same view of this honor put upon the triumphant people of God; that "the high praises of God are in their mouth, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punishment upon the people; to execute upon them the judgments written; this honor have all the saints." "*Even as I have received of my Father.*" This honor the Father has officially given to the Son, as Mediator, and as Head over all things to the church, as a part of the reward of his sufferings and humiliation, when he *obeyed* and *died* to magnify the law. And Christ gives a participation of the honor of it to his children, in consequence of their obedience to the gospel; as he says in another passage, "He that overcometh shall sit down with me in my throne; even as I have overcome, and am set down with my Father in his throne." Christ had before said to his disciples, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." As the saints are justified, and will be glorified in Christ; so he puts a measure of his honor in governing and judging the world upon them. His saints will have full fellowship with him in these events, and in his destroying the antichristian world, to

prepare the way for the Millennium: and he will do it in answer to their prayers for Zion, and to complete her salvation.

Christ's giving to all that overcome, the morning star, means his giving himself to them. "I am the bright and morning star." This is indeed the gift of all gifts. "He that overcometh, I will be his God, and he shall be my son." Well does such a promise close with the gracious demand so often repeated, "He that hath an ear, let him hear what the Spirit saith unto the churches." Seven times over, in this book, is this divine command given in the same words! We have here, then, a perfect testimony given to the personality and divinity of the Holy Ghost! And most perfect is the testimony, in this book, borne to the doctrine of the Trinity in Unity of God. It is the Revelation of Jesus Christ, which God the Father gave unto him. And it is, at the same time, *what the Spirit saith unto the churches*.

Let the communications thus made sink deep into our hearts. Let them be to us quick and powerful, sharper than any two-edged sword. Let them pierce to the dividing asunder, as it were, the soul and spirit, the joints and marrow. Let them be the discerners of our thoughts and intents of the heart. May our sins be purged off. May all the members of the church of Christ see to it that no followers of Jezebel, no seducing characters or practices, are allowed in their hearts, or in their communities; lest they at last find themselves shut out from the holy temple above, and must lie down in eternal sorrows.

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## LECTURE IV.

### REVELATION III.

Ver. 1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Sardis, southward of Thyatira, was once the renowned



capital of Croesus; and was the seat of the Lydian kings. The gospel had there triumphed, and a church was collected: but their religion was, at this time, at a very low ebb. Christ, in his address to them, takes the characteristic of his being the official director of the Holy Spirit in his multifarious gifts and operations, denoted by the perfect number seven; and of his holding in his gracious power the stars, —the ministers of the gospel. He thus signifies to a delinquent church, that he it is who can replenish them with graces and gifts; or withdraw from them all gospel blessings, as he may please. The phrase, "the seven spirits of God," is a powerful expression of the different gifts, and operations, and of the infinite fulness of the Spirit of God. Paul alludes to the same, when he tells the Corinthians, "There are diversities of gifts; but the same Spirit." Christ assures this church of his full acquaintance with them; and that while they had a name to live, they were dead. We find this was not the case with all the individuals in that church. But the phrase seems to imply, that it was thus with a majority of them at least. They had taken their lamp without the oil. This is an awful prelude to eternal and most aggravated condemnation; as in the case of the foolish virgins; and of the hope of the hypocrite, that shall perish.

Ver. 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

They were here warned immediately to awake, and cherish whatever of Christianity was still existing among them, lest it become utterly extinct; to give the more earnest heed to the things which they had heard; to repent, and bring forth fruits meet for repentance; or Christ would soon visit them in some unexpected and fatal manner.

Ver. 4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Even in this church, thus dead as a body, were contained

a few faithful members, who were in a good degree uncontaminated with the general corruption of the body. They had dared alone to stem the torrent of evil, and to stand firm. Their walking with Christ in *white*, may allude to the following *facts*, that white is a natural emblem of purity, and also of victory; that the singing Levites of old were ordered to minister in their service before God "being clothed in white;" and that the *Ancient* of days (Christ) appeared to Daniel, and on the mount of transfiguration, in a garment *intensely white*. These few names then, should walk with Christ in *purity* and *victory*. "For they are worthy:" not with legal or condign worthiness; but with a worthiness of congruity or fitness by divine grace within them, and by their interest in Christ. Here is a blessed encouragement, in a time of general corruption, to dare to be bold and singular for Christ, at whatever expense of name, property, or even of life.

Ver. 5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

To encourage, effectually, those few names, and all similar characters, to the end of the world, the general declaration is made that all who thus follow Christ, and overcome, shall be treated as conquerors;—confirmed in eternal purity;—shall find their names in the book of life in heaven;—and shall be owned of Christ before the Father, and all the angelic hosts. Their not having their names erased from the book of life, is spoken only after the manner of men; inasmuch as professors who have never forfeited their characters, are received and spoken of as the righteous, and consequently as having their names in the book of life. And, following the same language, if they fall away, they are noted as turning from their righteousness to iniquity, and having their names taken from the book of life. But the literal fact is, apostates discover only that they never were truly of the righteous; and their names were never in the book of life. Had they been there, they never would have been suffered fatally to apostatize. "The righteous fall seven times, and rise again."

The Holy Ghost assures us that nothing shall ever separate them from the love of God which is in Christ Jesus our Lord. This address, like the others, is closed with the call to all who have ears to hear, or obey.

In view of the charge, "Thou hast a name that thou livest, and art dead!" let professors tremble; and each one say, "Lord is it I?" "Search me, O Lord, and prove me! Try my reins and my heart!" And may the few faithful names found in dead churches, be stimulated to new zeal. May they "be strong, and bold, and very courageous," at the direction of him who says to them, "Watch ye; stand fast in the faith; quit ye like men; be strong." And when the dead mass of false brethren shall sink in ruin; they will be crowned as conquerors before the general assembly of angels and saints. In the darkest scenes, they have it for their encouragement, that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his!"

Ver. 7. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth;

This city, southward of Sardis, contained a church not to be censured. They were, indeed, according to the name of their city, *friendly brethren!* The Saviour now takes his name from those traits of character that are most encouraging:—"He that is holy;" or full of pure and perfect love: "He that is true;" and hence is faithful to his promises: "He that hath the key of David;" or has infinite power to save, resting on the covenant of redemption made with him as the antitype of David. "He that openeth, and no man shutteth, and shutteth, and no man openeth;" or, has infinite power either to unfold, or to hide the plan of salvation; to open the door of the human heart, that it shall receive salvation; and also power to open the door of heaven or of hell to the souls of men.

Ver. 8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

All their faithful deeds Christ noted, and would unfold



persecutions, required great patience; and also because the wonderful patience of Christ towards his enemies, was exhibited in such scenes of their cruelty and outrage! Christ now engaged to such, to keep them in all their future scenes; not from being tried; but from being overcome. A tremendous scene of temptation and terror then awaited the Christians of the Roman earth, in the persecution under the Emperor Domitian. The Roman empire is often spoken of in Revelation, as the *earth*, and the *world*. That bloody persecution was then coming "upon all the Roman world, to try them that dwelt upon the (Roman) earth." In this, Christ would sustain that church. Christians in all ages have their special trials, in which their Lord graciously engages to keep them. "Fear not! for I am with thee!" "It is I; be not afraid." The covenant of grace assures, that "in every temptation, God is faithful, who will not suffer you to be tempted above what ye are able; but will with every temptation make a way for your escape, or enable you to bear it." "My grace is sufficient for thee; my strength is made perfect in weakness." But such grace is derived and enjoyed only in the way of diligent Christian faithfulness. Hence our blessed Lord adds:

Ver. 11. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

Christians are ever to remember, that behold their Lord cometh quickly! and at all times must they "look for, and haste unto the coming of their Lord" and Judge. He may speedily come in their individual death. And the time that may intervene between this and his final coming, will be as nothing compared with eternity. The grace given to Christians must be held fast; and it requires diligent cultivation, that no enemy may wrest their crown from them, or rob them of their eternal glory. Grant that the crown

of glory is, in the covenant of grace, made certain to all the regenerate: yet this certainty of the end does not preclude the necessity of means of arriving at the end; nor of giving all diligence to persevere,—of agonizing to endure unto the end: and after all their diligence, it is said, “If the righteous scarcely are saved.”—Such is the manner, on their part, of their reaching salvation.

Their salvation is here noted by their being made a pillar in the temple of glory, that shall be honored with the inscription of the name of God, of the name of the city of glory, and of the new name of Christ. The particular things meant, eternity will unfold! “How can ye understand, if I tell you of heavenly things?” “It does not yet appear what we shall be.” Relative to Christ’s new name, we know not; it may allude to the new character, under which Christ will appear to eternity in heaven, after he shall have divested himself of his present mediatorial kingdom, at the end of the world. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.” Surely Christ must, thenceforward, in eternity, appear to the redeemed in some new point of light. And this may, for aught we can tell, account for his “new name,” to be inscribed on the redeemed pillars of the heavenly temple. And as things are thus, no wonder Christ repeats his command to have all that have ears, hear what the Spirit saith unto the churches! All other interests sink to nothing before this! Most pitiful, then, is the sleepy state of the Christian world! In how great danger are many who *hope*, and who *profess* religion, of coming short of such glory! And how irreparable will be the loss! Many of the children of “the kingdom will be cast out.” “There shall be weeping, and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God; and you yourselves thrust out!” Awake, then, all who wear the name of Christ! you walk on snares! you are in an enemy’s land! Will you sleep in the field of battle? Foes most potent are engaged to rob you of your eternal life,—your eternal all! Thousands have been thus robbed; and thousands more will be thus robbed! Will you permit yourselves to be found among them? In order to escape, inspiration says, “Be sober; be vigilant; because your adversary the devil as a roaring lion goeth about, seeking whom he may devour.”

Ver. 14. And unto the angel of the church of the Laodi-

ceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God:

This city was southward of Philadelphia, and on the way to Ephesus. These seven churches lay in a kind of circle. Laodicea is the last; but is far from being the best. The divine Master presents himself to them as the Amen, or immutable Being; one who bears faithful and true testimony concerning them, and all men. "The beginning of the creation of God:" or who, in his constituted mediatorial office, is the "firstborn of every creature;" the first created establishment actually brought into existence. The covenant of redemption was first formed between the Father and the Son, in which Christ was constituted Mediator. And as the humanity of Christ (which was then covenanted to be received in due time) should be created; as the connexion between this and the infinite divinity of Christ, should be created; and as the whole official character of Christ is *constituted*; so he denominates himself, "the beginning of the creation of God." This text belongs to that class of texts, which presents Christ as officially dependent on the Father,—made to be both Lord and Christ,—and his having all power in heaven and on earth, committed to him. This class of texts alludes not to any natural dependence of Christ, in his divinity, on the Father! For he is one in him! But they allude to his *constituted* character, as Mediator. Another great class of texts assures us, that Christ is of underived, eternal divinity; the true God; "without Father, without descent, without beginning;" as in Melchisedec.

Ver. 15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

The word lukewarm alludes to that state of water which is most offensive to the stomach. Christ would have them understand, that their state of heart, relative to religion, being neither one thing nor another, was most offensive to him. They had their form of godliness, it seems, without the power. They would not take the position of open enemies; nor would they be zealous friends. They seemed determined to reconcile God and mammon. Christ says, "I would that ye were cold or hot!" Be one thing or

another. Either be zealous Christians; or make no pretence. As he had said to the Jews; "Either make the tree good, and its fruit good; or the tree corrupt, and its fruit corrupt." But, continuing as they were, Christ would soon reject them; even as lukewarm water is thrown as sickening and disgusting from the stomach. So base and contemptible does the Saviour view professors who are neither one thing or another; having a little of religion to quiet their consciences, and yet not enough to mortify their lusts, or to disturb the selfish heart.

Ver. 17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

We have here a most natural trait of the character of hypocrites; in their own imaginations they are rich and happy in spiritual prospects! having no proper idea of their depravity, guilt and wretchedness;—at ease in Zion; crying Peace! while they are spiritually dead, and sinking in eternal death. God says they are "wretched, miserable, poor, blind, and naked!" This they will find, when it is for ever too late.

What multitudes are in this wretched case! "Five of them were wise, and five foolish!" If the disciples were struck with a panic, on being informed that one of their twelve was thus wretched; what should be the fear of the present visible kingdom of Christ, when assured that five in ten are thus? This greater danger hardens many, even to a cold insensibility!—"and knowest not that thou art wretched." Examine yourselves, then, O professors, whether ye be in the faith! prove your own selves, "Search me, O Lord, and prove me! try my reins and my heart."

Ver. 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

This church was yet within the reach of mercy. An urgent call was once more addressed to them by him who is *Wonderful, Counsellor!* "I counsel thee." Happy token



for good, if the counsel might at last be heard! The counsel is addressed in the most appropriate figures. "*Buy*,"—take as a gift,—"*gold*;" a thing men most value; the gold of heaven, tried and pure. White raiment, too; grace and righteousness. "*Buy*," take them, that the soul may be adorned; and not be found naked. And eye-salve from Christ,—the Balm of Gilead,—the Light of the world,—the Sun of righteousness. Eyes thus anointed shall see clearly. But in this buying, they must part with—give up—all their sins!

Ver. 19. As many as I love, I rebuke and chasten: be zealous, therefore, and repent.

We have here a sentence most appropriate to the lukewarm, for whom Christ had any design of mercy. Such coldness will but hasten the chastening rod, where there has ever been a spark of grace. The paternal rod must be laid on, to recover. Let the chastised, then, fervently repent, and zealously reform. Let penitent zeal pluck out the offending eye, and cut off the offending foot or hand; lest both soul and body be lost in hell.

Ver. 20. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Although Christ was virtually turned out of doors by this ungrateful church; yet, as though graciously unwilling to leave them to perish, he stands at the door, and most kindly knocks for admittance. If any, then, will come to their senses, and open the door of the heart to this wonderful heavenly visitor; he will come in, and receive such to his holy fellowship and salvation. Jesus Christ does, indeed, knock at the door of the heart of the gospel sinner, and hypocrite. He knocks by his word; by the whispers of his Spirit; by his faithful ministers; by the profession, order and examples of his followers; and by his works of mercy, and of judgment. And, into every heart that graciously admits him, he enters with the riches of his grace. "I will sup with him, and he with me." A blessed fellowship commences. "Truly our fellowship is with the Father, and with the Son." This will yield substantial peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." "And the peace of God, that passeth understanding, shall keep your heart

and mind through Jesus Christ." The grace of God, the love of Christ, and the fellowship of the Spirit, are settled on such, as their rich inheritance.

Ver. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Jesus Christ most diligently performed and finished the work assigned him as our Redeemer: and he was hence exalted to the throne of God, where he engages that all who, with his Spirit, encounter the difficulties and perform the duties of the Christian life, shall be exalted to reign with him. "If so be that we suffer with him; that we may be also glorified together." Most pungent warning is in our text implied for all those pusillanimous, faint-hearted pretenders to religion, who will shape their plans to slide by every cross, as though determined never to suffer any inconvenience for the sake of Christ. Such characters have ever abounded. But such "*fearful souls*" are ranked with the "unbelieving," who shall "have their part in the lake of fire." Those who cheerfully suffer with Christ, are the souls who shall reign with him. "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father hath appointed unto me." All others virtually deny Christ; and will be by him denied.

Listen, then, to the *way* by which to overcome; and to the infinite benefit to your souls, of overcoming. It must be by faith in Christ; and by persevering faithfulness in his strength and grace. And "he that overcometh shall inherit all things."

Ver. 22. He that hath an ear, let him hear what the Spirit saith unto the churches.

Seven times are we presented, in these epistles, with this solemn warning, in the same words. Why is it thus repeated? The reason is manifest: men are dull of hearing. But, that they should hear, and obey, is of eternal importance. They must hear and obey: or eternally sink in the lake of fire. Hence the same words are repeated to the perfect number seven. Seven is a number much used in this mystical book. We find here at least seven septenaries; or, the number seven seven times used. We have seven addresses to an equal number of churches;

seven horns of the Lamb; the seven lamps; the seven eyes of the Lamb (the same as the seven spirits of God); the seven seals; the seven trumpets; and the seven vials.

Vastly important to us is the warning in our text, seven times from the mouth of God, urged in the same words. This should make a deep and practical impression on the hearts of all in Zion. Let those who seldom read them;—and those who read, but yield no trembling obedience, pause and consider. May all awake, and hear, and obey the warnings in these seven epistles to us from our final Judge! Such they are, though alas, forgotten! They furnish a glass in which every church, and all the members in the visible kingdom of God, may see themselves, and prepare to meet their Judge! Let us be conversant with this most precious heavenly mirror. Let us, with devout souls, and most devout breathings of heart towards God, often place ourselves before it, and form our hearts and lives by it, lest we be condemned at the close of our probation. “The words which I have spoken, they shall judge you at that day.”

## LECTURE V.

### REVELATION IV.

Ver. 1. After this, I looked, and behold, a door *was* opened in heaven; and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

The actors in the following scenes are next to be presented; and it must be done in the figurative language of this book. The place chosen for the presentment of them is found to be the third heavens; or the space imagined to be above our visible heavens, above the air and starry regions. Looking upward, John saw in vision (or seemed to himself to behold) an opening in the vault in the upper sky which terminates our sight, when directed upward. From this opening, a trumpet-like voice directed him to ascend thither, and he should learn scenes of futurity.

Ver. 2. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine-stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

John seemed to himself instantly to obey, and to lose sight of all things earthly. He now seemed to behold, in a world to him new, beyond that door, God the Father as seated on a throne worthy of himself. But inspiration assures us that no man hath seen God at any time, or can see his face and live. This scriptural representation, and the one in our text, form no disagreement; for the former speaks of seeing God literally, as he is; and in the text, the view given of God is only figurative, and such as mortal man can endure. This view, given of God the Father to John, was on the same principle with that which, in the close of the Revelation, is given of heaven, in the figure of the New Jerusalem. Similar figurative views had before been given of God;—as that to Isaiah, “in the year that king Uzziah died;” that to Micah, when called before Ahab; and that to Stephen, about to suffer martyrdom. God was said to converse with Moses “*face to face*,” as a man converses with his friend: while the fact was, Moses only heard God’s voice from the Shechinah: and while yet God assured Moses, that no man could see his face and live. The Divine appearance to John, in our text, was merely assumed, that God might accommodate himself to mortal man. The scene might be borrowed from the style of earthly monarchs, who have their thrones, robes, and richest gems. The Divine appearance like a jasper and a sardine-stone, was an emblem of God’s perfection. Grotius was of opinion, that the jasper in the Revelation means the diamond, the richest of all gems; and it here denotes the power and purity of the Almighty. The sardine-stone, of a red hue, may here remind us of the Divine justice. And the rainbow round the throne denotes the faithfulness of God to fulfil his word. The rainbow is set in the cloud, to show that God will keep his word, never again to drown the world; so, whenever it is appended to any Divine appearance, it indicates God’s immutable faithfulness. The greenness of the bow round the throne, in our text, denotes the mild and pleasant effects of the faithfulness of God to man;—like the still small voice to Elijah after the earthquake, the wind, and the fire.

Ver. 4. And round about the throne *were* four-and-twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

These elders denote the common members of the church of Christ. Their number is that made by the union of the patriarchs and apostles; as the gospel church and the church of the Old Testament are essentially one. It is a fact, too, that the priests of old (typical of the gospel church) were divided into four-and-twenty courses. And among the Levites of old, there were also four-and-twenty courses of sacred musicians for public worship. With these things accords the fact in our text, that the representatives of the common members of the gospel church, who are God's royal priesthood, should be exhibited as twenty-four. They appear sitting each one on a seat round the throne of God, which denotes the presence of God with them: "God is in the midst of her." Their clothing of white raiment denotes their purity; and their crowns are an earnest of their eternal glory. They are kings, as well as priests, unto God.

Ver. 5. And out of the throne proceeded lightnings, and thunderings, and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

These thunders, lightnings, and voices, are most fit appendages of the scene; and they indicate the judgments with which God vindicates his church, and destroys her enemies. The seven lamps burning before the throne, or in the midst of these elders, assure us of the various gifts and graces of the Holy Ghost, communicated for the salvation of the people of God; "There are diversities of gifts; but the same Spirit." The Jews viewed seven as a perfect number, to denote a multitude. Inspiration adopts it as such. "I will punish you seven times for your sins;" or many times. Peter inquires of Christ, how oft he should forgive?—till seven times? Christ assured him, that he must do it not only till seven times, but till seventy times seven. The perfect wisdom of Christ, as the stone and shepherd of Israel, was denoted (Zech. iii. 7) thus, "Upon this stone shall be seven eyes." Upon the same principle, the various gifts of the Holy Ghost are in the text denoted by seven lamps burning before the throne of God.

Ver. 6. And before the throne *there was* a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts, full of eyes before and behind.

This sea of glass is in allusion to the great brazen sea, in the temple of old, which was for washing. This vessel was called a sea, on account of its vast capacity; and it was made of brass. In allusion to that ancient sea, in the temple, Divine grace, under the Christian dispensation, was predicted as a "fountain to be opened for sin and for uncleanness." The Christian church, as well as the church of old, should have her sea for gracious cleansing. But in the Christian church, instead of this sea being of brass, impervious to the rays of light, it should consist of pure transparent glass. This is to denote the lucidness of the Christian dispensation, where light has come into the world, the Sun of Righteousness has risen, and his rays now pierce through the whole establishment of gospel cleansing, as rays of light pervade a vessel of glass. This sea of glass is before the throne of God, as the ministrations of grace are under the special eye of Heaven,—as God dwells in Zion,—and as he engages his special presence in all Christian assemblies for worship.

The brazen sea of old stood on twelve brazen oxen; three of them facing each cardinal point of the compass. We have here a lively emblem of the twelve apostles, setting their faces in every direction, to carry the gospel through the earth; and in this employment their successors were to follow them, down to the end of the world. We accordingly find in the text emblems of the ambassadors of Christ, as though annexed to this sea of glass; even as the old brazen sea stood upon its twelve oxen. These ambassadors are now denoted by *four living creatures*, instead of the twelve brazen oxen; *one* now for each point of the compass. They are rendered in our text four beasts; which rendering is very unhappy. The word in the original is *zoa*, from *zoo*, to live; and should have been rendered living creatures. Gospel ministers are here denoted by these emblems, instead of by brazen oxen, as of old—connected with the emblems of cleansing grace. The word in this book rendered beasts, is *thereia*. (Chap. xiii. 1–10 and xvii. 3.) That these four living creatures are emblems of the ambassadors of Christ, is evident from the following things; they belong to the fallen

race of man; for they were redeemed by the blood of Christ. See chap. v. 8-10; where the four living creatures, and the elders (lay members of the church) devoutly prostrated themselves before Christ, saying, "For thou wast slain, and hast redeemed *us* to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us kings and priests unto our God, and we shall reign on the earth." "Thou hast redeemed *us*!" Certainly, then, they are men, and not angels. We repeatedly find that the angels are mentioned besides them, and distinct from them; as chap. v. 11. and vii. 11. "I beheld and heard the voice of many angels round about the throne, and the living creatures, and the elders." They are ever distinguished, too, from the common members of the church, known as the elders. Under the seals, in chap. vi., as new events of providence unfold, each, in turn, of these living creatures says, "Come and see!" q. d. "Come, behold the works of the Lord!" This is a part of the employment of the ministers of the gospel. The connexion of these living creatures with the sea of glass, as the twelve oxen were connected with the brazen sea of old, suggests, that they denote the same characters,—the ambassadors of Christ. And the employments of these emblems decide the same thing: for they are found (in verses 8-11, of our context) leading the common members of the church in the worship of God.

These emblems of the ministry are said to be "in the midst of the throne, and round about the throne!" indicating their nearness to God, and his care of them. The following words of Christ to his ministers, give the true sense of their being *in* and *round* about the throne; "Lo, I am with you always." "He that receiveth you receiveth me: but he that despiseth you despiseth me." These stars of Zion our Saviour holds in his own right hand, while he walks in the midst of his golden candlesticks—the churches. And the text assures us they are "full of eyes before and behind," which are significant of their correct knowledge, and holy vigilance, to examine all things both *before* them, and *after* them.

Ver. 7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

We have here the various gifts of the ministers of Christ.

We find that these gifts are often noted in different scriptures: "And he gave to some apostles, and some prophets, and some evangelists, and some pastors, and teachers." And again, "All things are yours, whether Paul, or Apollos, or Cephas;" meaning the different gifts of the ministers of the gospel. The first class in the text, is like a lion,—bold, undaunted, as well as strong. The second like a calf, or a young ox; alluding to the brazen ox under the sea in the temple of Israel, "Thou shalt not muzzle the mouth of the ox;" or shalt support the ministry. This second class of these emblems denotes a class of ministers patient, strong, and though not brilliant, yet profitable;—means of great good in God's husbandry. The third emblem, with the face of a man, may denote ministers who are argumentative, deep, perhaps very humane. The fourth like a flying eagle, swift of flight; of piercing vision; passing fearlessly over deserts, mountains, lakes; towering toward heaven, and flying to different regions. This emblem may remind us of the flights of missionaries,—some to the ends of the earth.

Ver. 8. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Their six wings a-piece assure us of their alacrity in duty; that true ministers fly in swift obedience to their Lord and master; as saith Isaiah, "Here am I, Lord; send me!" and Paul, "For the love of Christ constraineth us." Their being "full of eyes within," indicates their gracious self-knowledge, and vigilantly keeping their own hearts, as well as cultivating their mental powers.

Their resting not day nor night, saying, "Holy, holy, holy"—is most significant. They are themselves *holy*! "Be ye clean, who bear the vessels of the Lord." One great business of their lives is to proclaim the holy God, and the holiness of God, as well as to call on men to be holy. Let the following hints illustrate this; "I ceased not to warn every man, night and day, with tears." "I have set watchmen on thy walls, O Jerusalem, who will never hold their peace, day nor night." Their saying, holy, holy, holy, is thought by some to allude to the eternal *Three in One*, in Him who is, and was, and is to come! that each in this infinite Three is superlatively holy!



Ver. 9. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

The ministers of Christ lead in the holy worship of God; and the churches unite in the same. The casting of their crowns at God's feet, denotes their most feeling and devout confession, that all their salvation, from its origin to the crown of glory, is of the most free and sovereign gift of God. One argument used by them is powerful indeed—that God *made all things*, and this according to his own pleasure! While hypocrites and sinners contend with the Divine sovereignty; the true people of God adore him in it, and rejoice that “the Lord God omnipotent reigneth!”

May ministers and churches be ever deeply impressed with a view of the great exaltation and responsibility of their character and standing. Verily their duties, at such a day as this, are great and urgent! What must the many eyes of the ministers of Christ, (eyes before and behind, and within) discover, at this age of infidelity and of licentiousness! May all Christ's ministers clearly discern the signs of the times—what is doing—and what ought to be done! If ever wakefulness and faithfulness were important, they are now important! In the midst of the terrors of the times, just antecedent to the Millennium, let it be remembered, that faithful ministers and Christ's churches, are round about the throne! God is *near*, and *with* them, with the rainbow of his covenant faithfulness, which will not fail of bringing salvation to Zion, and desolation to her enemies. They “that be with us, are more than they that be with them.” “God is our refuge and strength!” May ministers know, and well cultivate their own proper gifts; and not get out of their place, by attempting to fill that of another. Let them be themselves; and not vainly attempt to be other men. Every man has something of his own; which, should another attempt to imitate, it would be disgusting. A lady said to her minister, while making such an attempt, “*What does ail you? I long to see you*

*act yourself again!*" Should the ox attempt to act the lion; or the lion the ox; or both attempt to be a flying eagle; their success would be but miserable. Let each man learn and improve what is his own. And may hearers learn to be content with what they ought; and not be "puffed up for one against another." People who have chosen their minister; if he be a good man, should be content with him, even if he be not a lion, nor a flying eagle. "Much increase is by the strength of the ox." Benefits derived from ministers of this class, may bear the same proportion to the benefits derived from men far more popular, which the increase by the strength of the ox bears to the benefit derived from lions and eagles.

## CHAPTER V.

Having thus far exhibited the actors of the scenes to be unfolded; another preparatory scene is now introduced. A lively exhibition must now be given of the *fact*, that no revelation of mercy could be given from God (after man's apostasy), and no merciful predictions of future events, but by an infinite Mediator. All the gracious communications which had been made in the Old Testament from the beginning, of the doctrines, duties, and motives of salvation in the prophecies and promises, had been made only in anticipation of a Saviour to come. And of this, a clear decision must now be given, before entering on the revelation of scenes of futurity. No such gracious revelation from God to man could have been made, after the fall of man; but through one mighty to save. And a council must here be represented as held in heaven, to see if such a Saviour could be found, and hence such an unfolding of the salvation be made! With this view, we are prepared to attend to this chapter.

Ver. 1. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

God on the throne holds a book in his right hand—a book not of modern, but of ancient form. The form of books in ancient days, was a leaf (either a parchment, or the rind of papyrus, or some fit substance), written sometimes on both sides, as in the case of Ezekiel's roll; but

usually on but one side, and rolled up, the writing inward. If they had matter for more than one leaf, they would write it on another leaf, and roll it over the first; then another; and so on, to any amount. Such a book is seen in the right hand of God the Father, consisting of seven leaves, thus written on the inside, rolled over each other, and sealed on the last edge of each leaf, so that it was, in a sevenfold degree, a *sealed book*.

The text seems to tell us, that each leaf was written on both sides; but the best expositors agree that this is not the sense of the passage. A wrong sense is given by placing a comma in the passage, where it does not belong. The pointing of the Bible is of human invention, and this passage is mistakingly so pointed as to read thus: "written within and on the back side, sealed with seven seals!" whereas the true reading is as follows: "written *within*, and on the back side sealed with seven seals." The whole account shows this to be the true reading; for the book was sealed, and no part of its writing could have ✓ been designed to be seen, till its seal was broken, and its leaf unrolled by a person able to accomplish it. This sealed book was an emblem of events then future, designed for the salvation of the church; and which could be opened only by Christ.

Ver. 2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

The question, of infinite interest to a fallen world, was to be decided; could there be, in the case of fallen man, any hope that salvation, and a merciful unfolding of future scenes, could be given? The inquiry seems *great and public*, made by a *strong angel*; probably the greatest agent in the intelligent creation;—q. d. Is any creature in the universe able to open this book? And no one, *oudeis* (in the original), meaning here, no *creature* in heaven, nor in earth, nor under the earth;—meaning, living or dead;—no created being in the universe was found able; which amounts to a divine decision, of most unusual formality, to the real and infinite divinity of Christ;

and that none but the infinite Godhead could furnish a Saviour for lost man.

Ver. 4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Had not *one* in the infinite Three in heaven been found disposed to undertake, all men must have wept, and wailed, and gnashed their teeth in eternal wo! But infinite wisdom and goodness found and presented one both able and willing to undertake, and to accomplish.

Ver. 5. And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

“The Lion of the tribe of Juda.” The old rabbinical legend relative to the four standards of the camp of Israel in the wilderness, of which that of Judah was a lion, may, or may not be true. But it is by no means so satisfactory an origin of the figure in the text, as is the following, viz.: Jacob, when he was about to die, and was inspired to foretell the destinations of his sons, speaks of Judah (from whom Christ in his humanity came) as an “*old lion!*” This appellation then, naturally descended to Christ;—“the Lion of the tribe of Juda!” One of the elders—representatives of the church on earth—communicates this blessed information of the Saviour. It might seem to human wisdom, as though some favored angel, or at least one of the emblems of gospel ministers, would be commissioned to give this information. But it is otherwise. It must be one of the *elders!*—a common member of the church! Was this designed to hint that Adam had been the honored agent to give information to his fallen race of the blessed heavenly secret, that a Saviour was found for lost man?—that the seed of the woman should bruise the serpent’s head? Whether this be here meant or not, so the thing *was* in fact, as we find in the history of ancient Paradise.

Ver. 6. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood

a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

The beloved disciple now looked, with solicitous expectation, to see this wonderful "*Lion of the tribe of Juda!*" And he beheld in the midst of the throne, and of the emblems of the gospel ministry, and those of the private followers of Christ, a *Lamb!* as having been slain, and recovered again to life! When people look for great things in religion, they are often disappointed, in finding what appears at first *small*. The Lord is not in the fire, nor in the strong wind, nor in the earthquake; but in the still small voice! Both the lion and the lamb are notable emblems of Christ, in our holy oracles. And the position of this Lamb hints to us, that Christ, through God, is ever in the midst of his ministers and churches, even while he is on the throne of the universe; and he holds his stars in his right hand. The seven horns of this Lamb are emblems of his omnipotent power. His seven eyes are emblems of his omniscient wisdom; and also of his having, at his official direction, the Holy Ghost in all his multifarious gifts, and gracious operations, for the salvation of Zion.

Ver. 7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

Christ took the book from the Father. The Father officially communicates to the Son all he has to do as Mediator. It is in this official sense that Christ says, "The Father is greater than I." And the business of both revealing and fulfilling the decrees of God, is thus received by the Son from the Father. And, in view of such a Saviour, and of the economy of divine grace towards men in him, Christ's ambassadors and his whole church prostrate themselves before God and the Lamb in the most humble adoration, praise, and holy obedience. The harps in their hands are emblems of their actual preparation for the business of praise and holy worship, either with or without instruments of sacred music to aid their voices:

And their golden vials, or cups, *full* of the prayers of the saints, assure us that the true people of God *pray much!* Their vials are not merely *half* filled; but they are *full!* And we here learn that their prayers are *odors*, in a two-fold sense; or both as coming from hearts truly grateful, graciously contrite, and sincere; and as being perfumed with the incense of Jesus Christ in his powerful intercession.

Ver. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

The song of salvation by Christ is and eternally will be new, as it will for ever excite in the souls of the redeemed new wonders and joys; and will never appear old, nor in the least degree irksome. We read of a new commandment as given to Christians, that they "love one another." This is the same commandment which they had from the beginning; but it is called new, because attended with new light and obligations under the Christian dispensation. Upon the same principle, the songs of praise to God for the salvation by Christ, will appear *new* in eternal ages. Those then, who become tired of their religion, have never learned the new song of redeeming grace in our text. The fact here, that the four living creatures and the elders unite in ascribing their redemption to the blood of Christ, further decides, that both do indeed belong to the human family. And God sees fit to employ these two sets of emblems to denote his true people on earth, consisting of his ambassadors, and the other members of his church. Such is the distinction which God makes between the ambassadors of Christ, and other Christians. But they both adore and praise God that he hath not only redeemed them, but has made them kings and priests unto himself. Levites and priests were types of Christians under this last dispensation. And inspiration sees fit to prefix here the title of *kings* also; making them a royal priesthood. Christians are priests, as being consecrated entirely to God in the temple of the gospel; and as being prepared by grace to offer to God holy and daily sacrifices, accept-

able to him by Jesus Christ. And they are kings, as governing themselves by the divine direction, and as having holy fellowship with Christ in his government of the world. "And we shall reign on the earth." In the Millennium, Christ will reign on the whole earth—not visibly—but spiritual in the hearts and the holy faith of the world of people. And the reigning of the saints on the earth will be, not by any literal resurrection of those who have died; but by a blessed participation of the whole family of the saints (in heaven, and on earth) with Christ in his millennial reign. The saints in glory will see and know that the blessed cause in which their hearts were bound up, both living and dying, now fills the world! and this fact will add new joys to their heavenly glory. And also the saints on earth will at that time have such fellowship with Christ in his reign of grace, that they too may be said to reign on the earth!

Ver. 11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever.

A grand chorus here arises from all creation, except from the world of despair!—from the holy angels;—from all the ambassadors of Christ;—and all his followers, amounting to millions innumerable! The ministers and people of Christ are distinguished in this universal chorus, as being the people more immediately interested, having been redeemed. In this grand Halleluia, Christ is expressly worshipped and adored; and this too, in the most ample and rich profusion of expressions of wonder and adoration. And the scene closes with a renewed burst of

rapture from the redeemed. The ambassadors of Christ exclaim, Amen!—a term of adoring acquiescence,—and a token for others to follow. Upon which the whole church fall down and worship.

*Most rich is this chapter in instruction, and in practical reflections.* The opening of the way of gracious communication from heaven is, for lost man, a theme of immortal wonder and praise. And it is a subject worthy of all acceptance and improvement. And great indeed must be the folly, guilt and self-ruin of neglecting it. The thought of the ministers and people of Christ being in the midst of the throne, and round about the throne, furnishes a most commanding motive to gratitude and Christian faithfulness. An ancient prophet assures us, "Jerusalem shall be called the throne of God." And another; "God is in the midst of her; she shall not be moved; God shall help her, and that right early!" God governs the world for her salvation. May Christians more diligently learn the new song of redeeming grace; and never become weary of it. The idea, "*And we shall reign on the earth,*" is commanding; and should ever awaken in Christians new and holy zeal. Their sea of glass, too, their luminous fountain for washing from all sin, should set their souls in holy fire of love and gratitude. We are in ourselves defiled; and our deep innate depravity too often fills with vanity, folly and guilt. This, every true Christian daily laments; and he feels his need of cleansing grace! and, blessed be God, our sea of glass is ever at hand! We may there daily and hourly wash and be clean. "Wash thy heart from wickedness, that thou mayest be saved." "The blood of Jesus Christ cleanseth from all sin!" This sea for cleansing is not only pellucid; but is ample and free for all. God's kings and priests wash here without defiling the fountain; which is ever clear as crystal, like the waters of the river of life in the new Jerusalem. O ye kings and priests of the Lord; dwell on the broad and ample brims of this sea of glass; [see chap. xv. 2,] and keep yourselves pure. It is striking to find that the church there, at the opening of the Millennium, is noted as standing on this sea of glass. Its brims are so ample and firm, that all may, as the kings and priests of God, take their station upon it continually, to enjoy its waters of salvation. They now seem to have David's request truly fulfilled in themselves; "One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life; to behold



the beauty of the Lord, and to inquire at his temple." Let us labor, let us pray, that we may enjoy this blessedness! Then shall we indeed answer to the description of Paul;—"And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." And then may we obey the following gracious direction; "Behold, bless ye the Lord, all ye servants of the Lord, who by night stand in the house of the Lord! Lift up your hands in the sanctuary, and bless the Lord. The Lord who made heaven and earth bless thee out of Zion!"

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## LECTURE VI.

### REVELATION VI.

The way was now prepared to commence the unfolding of events then future.

#### *First Seal.*

Ver. 1. And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

Jesus Christ broke the seal on the last edge of the outer leaf of the book; and, unrolling the leaf, he presented to view its contents; upon which it seemed to thunder. Thunder is a noted emblem of war; and wars tremendous were about to commence. One of the emblems of the gospel ministry officially and audibly said, "Come and see!" We here learn, that when new and interesting events take place, the minister of Christ is to call the attention of his people to them. Come, and behold what God has done, or is doing. "Ye can discern the face of the sky; how is it that ye cannot discern the signs of the times?" "None of the wicked will understand; but the wise will understand." Of the wicked, inspiration says, "Thy judgments are far above, out of his sight." But it is not to be so with the people of God! they are to behold the fulfilment of the sacred Scriptures. Paul at Thessalonica reasoned three

Sabbath days upon the prophecies, to show that the events then taking place before their eyes relative to Jesus Christ and his evangelical kingdom, were but the fulfilling of ancient prophecies of these events.

Ver. 2. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

A white horse is an emblem of victory and triumph. We have in this figure a striking view of the power of God in destroying his enemies, and promoting his cause, which should distinguish that early period. This rider on the white horse was, no doubt, an emblem of our Lord Jesus Christ, marching forth as the Captain of our salvation. "The Lord is a man of war." "The Lord shall utter his voice before his army; for his camp is very great." His crown is an emblem of his official glorification; and his bow, of the weapons of his indignation. He will give victory and salvation to his followers. His going forth, conquering and to conquer, assures us of the glorious triumphs of his gospel, in the ruin of its contending foes, and the salvation of its friends; in the multitudes of its early converts, and their stability in the order of the gospel. Jesus Christ had predicted these very triumphs to take place at this time, when he said to his disciples, "Verily, I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." This event, as it took place upon that generation, was the destruction of the Jewish nation, forty years after Christ, and the attendant far more extensive propagation of the gospel. These things did indeed take place upon that generation as a mystical coming of Christ, and this twofold event may be viewed as a lively fulfilment of the figure in our text under the first seal. The destruction of Jerusalem by Titus\* the Roman, was an event

\* Should it be objected, that the destruction of Jerusalem and the Jews was probably *past* when the text was written; it may be answered, that this, if it were a fact, would form no objection to the exposition given. It is a notable fact, in this book, that when a series of events is to be exhibited, the commencement of which is already past when the figure of the series is given, the account goes back to the commencement of the series, though it were then past. It will be shown, that such liberty is repeatedly taken in this book of prophecies. The reason is obvious: it is to give the whole series of events, the commencement of which is already past. No objection can lie against this, which is of any avail.

which would not be overlooked in the commencement of the seals, where things of great interest to the church were to be given, from early in the Christian era. Christ had predicted his coming in the destruction of the Jews, and in his remarkable propagation of his gospel, in Matt. xxiv., Mark xiii., and Luke xxi. And it is most natural to expect, that the series of events in the seals would open with these. The figures in our text to denote the going forth of Christ as the Captain of our salvation, for the united designs of judgment and of mercy, are most appropriate, and are well known in the the sacred oracles. As Ps. xlv. 3-6: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty: and in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee." Hab. iii. 3: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. Before him went the pestilence; and burning coals went forth at his feet. Thou didst ride upon thy horses and thy chariots of salvation. Thy bow was made quite naked. The mountains saw thee, and were troubled; the deep uttered his voice, and lifted up his hands on high!"

In Rev. xix. 11-14, we find Jesus Christ riding forth upon his white horse of victory and salvation against Antichrist, at the battle of that great day of God Almighty, as will be shown on the passage. That passage and event furnish us with an argument in favor of the exposition given of our text. In the text, Christ rides for the destruction of the infidel persecuting Jews (the type of Antichrist), and for the subsequent propagation of his gospel. And, in the similar figure in Rev. xix., he rides forth against Antichrist *himself*, to sweep the field of his enemies, and prepare the way for his own millennial kingdom. The two great events,—of ruin to the enemies of God, and of salvation to his friends,—are usually found in close union through the prophetic Scriptures. Our blessed Lord was thus anointed (Isa. lxi. 1, 2) "to proclaim the acceptable year of the Lord; and the day of vengeance of our God." The figure in our text accordingly combines things upon this scale;—ruin to the hostile Jews; and enlargement to the Christian church. Christ rides forth "conquering and to conquer!" The king of Zion *has* conquered his foes, *is* conquering, and *will* conquer them. And vain and mad are the hopes of his

enemies for success against him. As well might stubble, fully dry, dream of vanquishing a glowing furnace, by flinging itself upon it. God will "go through, and will burn them together!" "What do ye imagine against the Lord!" "Our God is a consuming fire." The Jews found him to be thus in the destruction of Jerusalem, and of their commonwealth. They were destroyed as being antichristian; and their destruction was a lively type of the final destruction of the great Antichrist in the last days before the Millennium. Hence the similarity between the event in our text, as type, and that in Rev. xix. as antitype, as will be seen. *All ye saints of the Lord*, rejoice, even in these perilous times of the last days! Your Captain of salvation is with you, conquering and to conquer. He cheers the souls of his followers with the kind address, "Fear not! it is I; be not afraid." "I will not fail thee, nor forsake thee."

### *Second Seal.*

Ver. 3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse *that was* red: and *power* was given him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The seal of the second leaf being broken, and the contents presented, another emblem of the gospel ministry says, "Come and see!" Each minister of Christ should be able to answer the question, "Watchman, what of the night?" And, exhibiting the signs of the times, he should in some fit manner say, "Come and see!" "Come, behold the works of the Lord." This red horse and his rider, —commissioned to take peace from the earth, and holding a great sword, —furnish an emblem of another terrible scene of slaughter in the empire, after the destruction of Jerusalem and the commonwealth of the Jews, last noted. This event of the second seal took place in the reign of the emperors Trajan and Adrian, before the middle of the second century. The Jews had greatly multiplied in the empire; and the Romans, by their idolatrous worship of Jupiter Capitolinus, exasperated them to rage and open rebellion. And further to excite and direct their rage, a pretended Messiah arose at this time, by the name of Barcocab (importing a son of a star), giving out that he was the star that

was to arise, as predicted by Balaam. How signal was this judgment upon the Jews. They had wilfully rejected the true star of Bethlehem, miraculously demonstrated among them; and now they were given up to follow an ignis fatuus,—a glow-worm,—simply because he was wicked enough to say, he was the star to arise! Miserable, deluded Jews! They must now be visited with another tremendous judgment, in union with the Romans, who also had aided in the death of the Lord of glory. The Jews, in Egypt and Cyprus, led by the vile Barcocab, are asserted to have slain with vast cruelty, four hundred and sixty thousand of the people of those Roman provinces! This excited against them the vengeance of the empire; and of the Jews there fell not less than five hundred and eighty thousand; and it is said not less than one thousand of their fortresses were destroyed. Eusebius says, upon the events of the times, “The doctrines and church of Christ daily increased; but the calamities of the Jews were aggravated with new miseries.”

It is striking to reflect, that the persecutors of Christ and of his people, were thus led to be each other's executioners. We have here, then, an event fully equal to the emblems in this seal,—a horse red indeed; and its rider wielding a great sword, and having power to take peace from the earth, and that the enemies of the gospel should kill one another.

### *Third Seal.*

Ver. 5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse: and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

On the opening of the third leaf, a third emblem of the ambassadors of Christ says, “Come and see!” This testimony to ministerial faithfulness must still be given. Ministers must never sleep on their posts. If they become, as the prophet expresses it, “*Dumb dogs, that cannot bark, sleeping, lying down, loving to slumber!*” God will make them “*contemptible,*” as false teachers. This black horse seems an emblem of deep affliction, and especially of fam-

ine. In the Lam. v. 10, we read, "Our skin is *black*, like an oven, because of the *terrible famine!*" This sense of the figure is confirmed by the pair of balances in the hand of the rider, and by the declaration in the midst of the four living creatures, emblems of the gospel ministry—"A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine." It is here ascertained, that the price of a day's work must be given for the usual allowance of food for a day! And this little pittance must be weighed with great exactness! Those balances, and all that is said, betoken famine. Ezek. iv. 16. "Son of man, behold I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment; that they may want bread and water, and be astonished one with another, and consume away for their iniquity."

The church of Christ, during the time of the seals of judgment on pagan Rome, weltered under ten successive bloody persecutions from the pagan emperors. In the time of the fourth persecution, the tremendous famine predicted in this seal took place, under the reign of the Antonines. After the horrid mutual slaughters of the Jews and Romans under the second seal, the famine of the third seal commenced, in the course of the second century. Tertullian testifies of the event, that a scarcity occurred in every city, aggravated with such rains as seemed to threaten a second deluge. This scarcity occasioned great tumult in Rome, insomuch that the emperor, Antoninus Pius, was attempted to be stoned. And he found himself obliged to open his own treasures to supply the hunger of his subjects. And this judgment continued in the succeeding reign of Antoninus the philosopher. The river Tiber overflowing deluged much of the city of Rome—wasting on its surface people, cattle, and the various ruins of the country, as we find stated by Ezechard. Earthquakes succeeded; the conflagrations of cities, and an infection of the atmosphere. This corrupted the land with infinite numbers of insects, which devoured what little of the fruits of the earth remained; "and (says Capitolinus) produced the most grievous famine." This famine continued in the reign of Commodus; and such was the desperation of the people of Rome, that they raised a sedition, and put to death Cleander, the favorite of the emperor. Frequent wars, scanty harvests, ill-management of public

stores, and various disasters, produced the long and deadly famines of those days, and fulfilled the judgments of this seal, in the second century.

#### *Fourth Seal.*

Ver. 7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The contents of the fourth leaf were in turn presented. The fourth ministerial emblem calls the attention of all within hearing, to "Come and see." Thus all the emblems of the ambassadors of Christ, in turn, call for attention to the signs of the times. No one can be exempt from this duty. And those who from popular views or slothfulness, undertake to exempt themselves, do it at their peril. This leaf presents a pale horse,—an emblem of mortality, with one by the name of Death seated upon him; and an emblem of hell, the place of departed sinners, following him. Death and hell to the wicked are nearly allied. The former delivers over to the latter. "The rich man died, and was buried; and in hell he lifted up his eyes being in torment." Death upon his pale horse, in this seal, has his commission from God to kill a fourth part of men with some of the four usual means of destruction—the sword, famine, pestilence, and beasts of prey! And soon after the opening of the third century, in the midst of fiery persecutions of the church, a new series of divine judgments upon the empire commenced, answering precisely to this hieroglyphic. Wars, foreign and domestic, raged; thirty competitors laid claim to the imperial crown at once. Twenty actually reigned in the space of sixty years, from Caracalla, A. D. 211, to Aurelian, A. D. 270. Most of these met with violent deaths. And the Persians and northern nations hence gained no small advantage against the empire. Valerian was taken captive by Sapor, king of Persia, and treated with much severity till his death. These wars, with civil contentions, failed not to produce famine; which unseasonable weather rendered severe. These calamities were charged upon the persecuted Chris-

tians. But Cyprian boldly testified, that they were divinely sent according to the sacred predictions, and were inflicted, not because the Christians had rejected the idolatries of Rome, as the enemies pretended; but because the Romans refused the worship of the true God.

Death (meaning pestilence) was numbered among the means of mortality in this seal. And this was fulfilled. Zonaras and Lipsius (mentioned in Mede) inform, that a pestilence from Ethiopia raged for fifteen years together through the provinces of Rome, to their tremendous depopulation. Zonaras says, "Gallus the emperor was very severe to the Christians; many being cut off by persecution." Then (after noting the invasions of the Persians in Armenia; and almost innumerable hordes of Scythians falling upon Italy, Macedonia, Thessaly, and Greece; and hosts from the Palus Mæotis laying waste many provinces) he says;—"the plague spread itself through the whole east and west; destroying the inhabitants of many cities, and ravaging for fifteen years." Zosimus declares the same; and says, that "so great a destruction of men had never before taken place." Eutropius also assures us, that in the reign of the emperors Gallus and Volusian, "the times were memorable for *pestilence* and *grievous distempers*!" And the invasions of wild beasts, at that period, were tremendous. An author in Bishop Newton informs, that five hundred wolves entered at once into a city, where the emperor Maximin the Younger then was. And we are assured, that lions and tigers made war upon the inhabitants of different parts of the empire. God thus visited persecuting Rome, under this seal, with his four noted judgments; as in Ezek. xiv. 27; "For thus saith the Lord God, how much more when I send my sore judgments; the sword; and the famine; and the noisome beast; and the pestilence, to cut off man and beast?"

### *Fifth Seal.*

Ver. 9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a



little season, until their fellow-servants also; and their brethren, that should be killed as they *were*, should be fulfilled.

The four living creatures, emblems of the gospel ministry, had all in turn called for attention, on the unfolding of a new scene. This therefore is not now repeated; but was well understood. Nine bloody persecutions had taken place previous to this in the pagan Roman empire (that under Nero, Domitian, Adrian, the Antonines at two periods, that under Maximin, that under Decius, that under Gallus, that under Volusian, and the ninth by Valerian). Thousands innumerable had been thus called to seal their testimony with their blood. One more tremendous pagan persecution was now pending; the tenth and last, under Dioclesian which was to continue ten years. Then the pagan beast was to receive a wound in the head, and die for a long course of centuries; as will be seen under the sixth seal.

In this state of things, the fifth seal is opened. Here the souls (*psuchas, lives*, meaning the blood of the martyrs), under the altars, where they had been sacrificed, is noted, in figure, as crying to God for vengeance. This seems to be in allusion to the blood of the first martyr Abel. "The voice of thy brother's blood crieth unto me from the ground." The blood of the millions of martyrs shed in pagan Rome, was thus calling for justice on that wicked empire! The inquiry is made by this blood, How long vindictive justice should be delayed? The reply informs, that it must be deferred *yet for a time*, until more of their brethren (as though spoken to the souls of these martyrs), about to suffer as they had done, should be thus united with them. Their memories, in the mean time, should be blessed; while their souls should be peculiarly exalted in glory. Which things were denoted by white robes (emblems of victory and triumph) being given to every one of them!

The history of these times gives the best comment upon this passage. When the nine persecutions in the empire had taken place, as has been noted, another furious one was still pending;—that under the emperor Dioclesian, which was of ten years' continuance. As this was approaching, the saints would need the consolation furnished in our text. The events of this seal furnish an implicit prediction of the revolution in the Roman empire, which

took place after the tenth persecution, which was then just at the door. In this (which will be given under the next seal), God took signal vengeance on the pagan emperors, and their supporters. God would in a degree avenge the blood of the martyrs on them who shed it, according to the cry in our text. He would make, on that generation, inquisitions for blood in kind remembrance of his slaughtered children: and would do it upon a greater scale than in any of the antecedent seals. Great judgments had already been inflicted on the Roman persecutors, as has been shown. But these were so small, compared with what should then take place, that the martyrs were in our text represented as feeling themselves to be unavenged. "How long, O Lord, holy and true, dost thou *not* *avenge*?" This seems but a note preparatory to what should soon follow. And, as that is expressed in figures which are calculated to receive more than one fulfilment (as may be shown), the fifth seal may be viewed as a kind of awful preparatory hint of all the signal inquisitions for blood which God would institute before his millennial kingdom; while yet it had a primary allusion to events then soon to be accomplished.

### *Sixth Seal.*

Ver. 12. And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

This scene prefigured the revolution in the Roman empire (which took place in the fourth century) from paganism to Christianity, under the Christian emperor Constantine. We have here an avenging of the blood of the martyrs, indeed; and given in language borrowed from the great judgment day, at the end of the world! I will give a concise history of the scene to which it primarily alluded.

About the year 320, soon after the tenth most bloody persecution in the Roman empire, under the emperor Dioclesian, Constantine, upon the death of his father Constantius, came to the imperial throne. Galerius, who had succeeded Dioclesian, was emperor of one part of the western branch of the empire. And he was inclined still to carry on the Dioclesian persecution. But he was smitten with an incurable disease; as also with a consciousness that it was from an angry God for his persecutions of the Christians. He hence, by a public edict, put an end to the persecution in his part of the empire, and desired the Christians *to pray for his restoration to health!* But he soon died! "I will make thine enemies come bending unto thee!" Maxentius had got himself declared emperor in his stead; and a large faction followed him. Constantine embraced the Christian religion, and formed a determination to vindicate it. He accordingly marched an army against Maxentius; who met him with an army of 188,000 men. But, in a great battle, Maxentius was defeated; and Constantine became sole emperor of the west. In the eastern wing of the empire, Maximin and Licinius were emperors. The former made war upon the latter, but was defeated with the loss of his army. Maximin, upon this his defeat, put to death many of his pagan priests and soothsayers as impostors, and false flatterers. Soon after, as he was meditating another battle with Licinius, he was divinely smitten with incurable torments, and blindness, and died in despair,—confessing the guilt of his hostility to the people of God! Licinius was now the only emperor of the east, as Constantine was of the west. The former was disposed yet to carry on the persecution of the Christians. A war soon broke out between him and Constantine, in which Licinius was utterly defeated, and was forced to flee. Again returning, he renewed the contest; but was again defeated with the loss of 100,000 men, and himself taken prisoner. Soon after, for an attempt upon the life of Constantine, he was put to death. Constantine became now the sole emperor of the whole empire, and

removed the seat of it to Byzantium in the east; which he called from his own name Constantinople.

Constantine now new-modelled the government of the empire;—abolishing all the powers of paganism;—establishing Christianity as the religion of the empire;—and placing the administration of the government in the hands of Christian prefects! The power of persecution was now destroyed. “The great lights, so called, of the heathen world,” says Bishop Newton, “the powers, civil and ecclesiastical, were all eclipsed and obscured. The heathen emperors and Cesars were slain; the heathen priests and augurs were extirpated. The heathen officers and magistrates were removed. The heathen temples were demolished; and their revenues were appropriated to better uses!” Here the secular Roman beast received his death wound, in his sixth—his imperial—head, and died; which death was to continue till these last days; when the deadly wounded head was to be healed. (Rev. xiii. 3, 12, 14.) This long interim was to be occupied by the rise and predominance of the *papal beast*; as will be shown on Rev. xiii. 11–18.

The figures in our text, to denote this revolution, are prophetic and appropriate. The sun is a prophetic emblem of emperors and kings, or of first rulers. The moon here is a figure of their armies. The stars, of the various subordinate officers of a government. Hence the darkening of the sun, the turning to blood of the moon, and the falling of the stars, denote the various terrors of a revolution; as might be shown from various passages in the prophets, and especially in the predictions of the battle of the great day; of which event, the judgment of the sixth seal was a lively type and emblem. Joel ii. 10; “The earth shall shake before them, the heavens shall tremble; the sun and the moon shall be dark; and the stars shall withdraw their shining.” Isaiah iv. 4; “All the hosts of heaven shall be dissolved; and the heavens shall be rolled together as a scroll; and all their hosts shall fall down, as the leaf falleth from off the vine; as a falling fig from a fig-tree.” Isaiah xiii. 10; “For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened at his going forth; and the moon shall not cause her light to shine.” Such is the language of the prophets, relative to most signal national judgments. As in the following; Isaiah ii. 19; “And they shall go into the holes of the rocks, and into the caves of the earth, for

fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." And Hos. x. 8; "And they shall say to the mountains, Cover us; and to the hills, Fall on us."

Says the text, "For the great day of his wrath is come, and who shall be able to stand?" That revolution was a great day of God's wrath to the pagan empire; and the abettors of paganism were not able to stand. It was also a lively emblem and type of the battle of the great day of God, now not far future; and also of the end of the world. The language therefore, which we find appropriated to the battle of that great day, and to the end of the world, was adopted by the prophetic Spirit, and applied to that typical event; not that it was an ultimate accomplishment of it; but because it held a conspicuous rank among the *types* of it; as did also the destruction of Jerusalem. Both brought a day of God's wrath, indeed, upon antichristian enemies, and afforded a solemn memento of the battle of the great day, and also of the end of the world!

In the event in our text, the pagan Roman beast *died!* In a still greater fulfilment of the description there given, or in the battle of that great day of God, the same beast (having obtained the healing of his deadly wound, and, according to another prophetic figure, having arisen from the bottomless pit) *goes into perdition*; and sinks as a mighty millstone into the depth of the sea, never to rise again before the Millennium. (See Dan. vii. 11; Rev. xix. 19; xi. 15; xvi. 17; xiv. 14, to end; and xviii. 21.) In this scene, our text will receive a much more striking fulfilment, as to the import and amount of its figures, than in the event to which it primarily and in its chronological order applies. The imagery of the sixth seal is manifestly one of those prophetic descriptions, which allude to a rising course of events, as *type* and *antitype*, till they are fully accomplished in that last great day for which all other days were made! Hence such events are noted, as a *coming of Christ*;—"the great day of his wrath is come!" All such antecedent comings of Christ are but mystical, and not literal; and are thus but types of his last and literal coming to judge the world.

The first six seals thus related to judgments on the pagan Roman empire. "The sixth seal abolished paganism, and planted Christianity as the nominal religion of the empire." Viewing the event described under the sixth seal as a type of the battle of the great day of God, now

not far distant; its language is of the deepest interest to us. The language of the fifth seal too, being a note preparatory to divine inquisitions for blood, is of interest to this generation. The earth is now deeply defiled with blood. And even our land is not free from it. And blood, wantonly shed, has a voice calling for vengeance, which God will not fail to hear, and answer. The kind and solemn warning then, applies to this very period,—“Come my people, enter into thy chambers.” [See Isai. xxvi. 20, 21.] Christians, awake, and obey. And, O sinner, awake! fly from the wrath to come. “Escape for thy life.” It is no time to sleep nor linger at such a day as the present!



## LECTURE VII.

### REVELATION VII.

Six of the seals having been opened, and paganism in the Roman empire having been subverted; a new era opens upon the church. But the empire, though now under a government nominally Christian, had resting upon it the enormous guilt of ten bloody persecutions of the followers of Christ; and God had vengeance yet to take upon it. A series of judgments was now about to commence upon the empire, predicted under the figures of trumpets, as trumpets of old were used to sound alarms. Seven trumpets of judgments were to be blown by seven angels; inasmuch as angels are ministers of Providence to fulfil divine judgments on the enemies of God.

But some important representations were first to be given of the sealing grace of the Spirit,—of the prevalence of Christian prayer in numerous conversions,—and of a deferring of pending judgments for this great object.

Ver. 1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

The commencement of the judgments of the trumpets is here denoted by winds that were about to sweep the Roman earth, by invasions of hordes of barbarians from the north. Winds are a noted emblem of such judgments; as Jer. xlix. 36; And upon Elam will I bring the four winds from the four quarters of Heaven; and will scatter them towards all those winds; and I will send my sword after them." The holding of such winds then, implies both that the judgments were coming, and that they were to be deferred for a time. To give a lively view of this, four angels were represented as standing at the four cardinal points of the compass, holding those pending winds, till the chosen of God in the empire should be brought in, and sealed for Christ.

Ver. 2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

This angel of mercy must have been Christ, the Sun of Righteousness, coming like the natural sun from the east. He had the seal of the living God, the power of grace and of life, which is but the impression of the moral image of God upon the soul. Their being said to be sealed in their foreheads, seems in allusion to a custom of ancient times, in which masters affixed some mark upon their servants, to note them as their property;—also from the custom of labelling articles, to show to whom they belonged. The chosen of God were to be set apart for him, by a mark said to be upon their foreheads, but really affixed to their hearts; impressing there the image of God; and bringing them into the visible kingdom of God under the seal of his covenant. This blessed operation must be accommodated with a season of peace; as was in fact the case in the empire for fifteen years after the judgment of the preceding seal; and, to a considerable degree, for forty years. In this season 144,000 were there converted to Christ;

probably a certain number put for an uncertain;—said to be of the tribes of Israel.

Ver. 5. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8. Of the tribe of Zebulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

The number is the square of the number of the twelve patriarchs, and of the twelve apostles, carried out in thousands, to indicate the greatness of the number of the converts of that time. And these converted gentiles are noted as being of the tribes of Israel, from the fact, that the gentile church succeeded the Jewish church, and are called children of Abraham.

Ver. 9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

After this, or presented in vision as a subsequent event, John beheld multitudes innumerable in glory, having come from every region of the earth, and now standing before the throne of glory in sinless perfection; and holding in their hands each a branch from the palm-tree, as an emblem of victory over all their enemies, of sin, Satan, and the world. These we must view as a prophetic exhibition of the amazing multitudes who should, in times then future, and to the end of the world, be in like manner sealed, and should be brought to glory by gospel grace. What follows, to the close of the chapter, confirms the idea, that



this is a description of the state and glory of the spirits of the just made perfect in heaven. Such a view of that state is most delightful to the church in all ages; but especially to the saints just entering the scenes of tribulation then about to be inflicted on the Roman earth, in which good people would not fail of having some painful participation. This vast company of glorified saints in heaven are presented as saying, with loud voices, "Salvation to our God, and to the Lamb." All the glory of their salvation they ascribe alike to the Father, and to the Son whom they worship as God.

Ver. 11. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

The angels are here noted as distinct from the saints in glory, as standing round the throne, and round the elders, and the four living creatures, and prostrating themselves before God in the most profound adoration and worship. They are the guardian spirits of the saints: as says inspiration, "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?"

Ver. 13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat.

17. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

One of the elders calls the attention of John to this heav-

only company; asking *who*, and *whence* they were? that their character and state might be thus drawn out, and exhibited. John refers the question to the interrogator, who himself gives the reply. And the remark, "These are they that came out of great tribulation," may have an emphatic allusion to the martyrs, who had suffered in the ten pagan persecutions. But it must be viewed as including all martyrs in every age; with all the glorified saints in heaven, from first to last; especially before the Millennium. The description substantially applies to all in the world of glory, inasmuch as it is a general fact, that "through many tribulations the people of Christ enter into the kingdom of heaven." The veil of heaven seems to be drawn aside, not to exhibit here things done on earth, as in most of this prophecy; but to exhibit the glorious state of the saints above. Angels are distinctly given in their own names; as are also the elders, and the four living creatures; denoting the church on earth, and her ministers. But, distinct from all these, we find a company of the human race described as in glory;—a great multitude, that no man could number, of all nations, kindreds and tongues, standing before the throne, and before the Lamb, clothed with white robes, and holding palm-branches, as emblems of victory, in their hands. This view of the redeemed in glory is most kindly given as an antidote to the church on earth against the terrors through which she would have to pass, in days of persecutions, and in all the trials of life. It was designed to operate as a needful support and consolation to the people of God, from that time to the end of the world. This description was designed to excite their alacrity in obedience, and in sufferings for Christ's sake; and it should extinguish at once all the vain hopes of men who are not willing thus to endure tribulation for their Lord; but whose economy it is to slide round every cross, and to make their way through life without having to endure any thing for him who died for them! Such fearful and self-pleasing souls are not in the way to be prepared to unite in the songs of those hosts in glory. It would seem rather, that should they be admitted among the ranks of those glorified ones, they would be ashamed of themselves. Whatever descriptions of the glorified saints are found in the sacred oracles, they may be viewed as receiving their finishing touch in our text. We have here their perfect holiness, denoted by their white robes, and by their being washed in the blood of atonement; and they are sat-

ished in God's likeness, in that perfect love which casteth out fear. Their victory is exhibited by their palm-branches in their hands; and they are presented before the throne, beholding God in Christ, and shouting their loud and united praises for redeeming love and salvation. Their perfect services have no interruption of night; nor any alloy in that temple of unfading glory. Hunger, thirst, and every calamity known on earth, are now for ever banished; while they enjoy the presence and fulness of God. Jesus Christ, in the midst of the throne, feeds them with his heavenly treasures; leading them unto fountains of living waters; and wiping all tears from their eyes. In these figurative strokes, every thing is included which heaven can afford:—things which eye hath not seen, nor ear heard, nor hath ever entered the conceptions of man.

Let the saints in this world of trials, often turn to this description, and be exceedingly joyful in all their tribulations. May it set their souls on a holy fire, and lead the children of God to triumph over the world, over sin and Satan, and every foe; while they most diligently pursue the path of duty. Let timorous souls gird up the loins of their minds, and be bold soldiers of the cross for Christ and the great salvation! for in due time all shall reap who faint not.

## REVELATION VIII.

*Seventh Seal.*

Ver. 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

This seal was not, like its predecessors, to contain some precise event; but it was to contain all the trumpets, or seven successive judgments, which would occupy the time following the sixth seal; or from about the middle of the fourth century, to the battle of the great day, and the Millennium.

The silence in heaven of half an hour, upon the opening of this seal, may denote the *awe* and the *suspense* occasioned by the expectation of great things; but which were not yet discovered. Place yourself before a scene about to be opened, though now hid from your sight. Suppose your expectations to be highly raised relative to the things next to be exhibited. After a little waiting, the curtains are drawn aside; but you at first perceive no definite object;

yet are confident something will soon be presented. What would be your state? It would be a state of breathless silence! no motion, no whisper, no loud breathing! So it is in our text: and half a prophetic hour passes in this silent suspense without being able to learn what is to be exhibited. What is here implied?—that something great was soon to burst upon their sight; also that it was something not to be soon finished, as were the scenes of the antecedent seals; but should occupy a length of time. The distinct series of things of nearly 1600 years, was then about to commence; and no wonder that half an hour should be devoted to breathless silence and anxious expectations, before any thing distinct should be presented.

Ver. 2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

This silent interval was succeeded by the coming forth of seven angels, to each of whom was given a trumpet, an emblem of the judgment which was to be by him executed. But, previously to the first of these angels commencing his work of judgment, a bright representation was to be given of the reality and the prevalence of the intercession of Christ for the saints; and of the acceptableness of their prayers thus perfumed, and their prevalence with God.

Ver. 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

This figure alludes to what we have in the ceremonial law, Ex. xxx. 1-10, where God demanded an altar of incense to be made, like a table, twenty-two inches square, and forty-four inches high, of the most durable wood, such as composed the ark of the covenant, that type of Christ. This altar should be overlaid with pure gold; and hence it is called in our text the golden altar; and it was placed

“before the veil that was by the ark of the covenant in the holy place.” The priests of old were here to make atonement once a year, by putting the blood of the sin-offering upon it; and he also should burn incense upon it every morning and evening, at the time of the morning and evening sacrifice. We find here prefigured both the necessity and the acceptableness of the blood, and the intercession of our heavenly High Priest, who has entered for his people into heaven, there to intercede, having once shed his blood for them. Jesus Christ, then, is this other angel in the text, who, in allusion to that ancient type, is noted as coming and standing by this golden altar, on which he offers much incense, with the prayers of the saints before the throne of God, where the perfume of the incense rises with these prayers to render them acceptable to God. This figure is full of salvation and joy to the true people of God; who are here assured of the way of access to him, and the acceptance with him of their prayers and gracious services, through the blood and intercession of Christ. It is here implied, that the prayers and services of fallen man, performed without an entire reliance on Christ, must be of God rejected. Verily, that golden altar, with its services, was a rich shadow of good things to come,—of the salvation in Christ for all the broken in heart. The penitent, guilty soul may here venture, with humble boldness, to the throne of grace. A view of the prevalence of such prayers and intercessions follows:—Christ casts to the earth, with his censer, coals from that golden altar where the prayers of the saints had thus been perfumed; and voices, thunders, lightnings, and an earthquake follow! which scene denotes the judgments then about to commence under the trumpets; and more remotely, all the judgments with which God would vindicate his cause against his enemies; these would be in answer to the prayers of his people for the salvation of Zion. The following words of Christ illustrate this scene; “And shall not God avenge his own elect, who cry unto him day and night, though he bear long with them? I tell you, he will avenge them speedily.” What is said of the two witnesses, also illustrates this scene: “These have power to shut heaven, that it rain not; and have power to smite the earth with all plagues as oft as they will.” See also Ps. cxlix. 6–9; Rev. ii. 26, 27. This figure assures us of the prevalence with God of Christian prayers, to protect against the enemies of our holy religion. And the way is now prepared to commence the judgments of the seven trumpets.

*Trumpet I.*

Ver. 6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up.

Most of the events which fulfil the trumpets, are secular events, or events political; but they will not be exhibited here merely as such; but as judgments of God in fulfilment of his word, in the protection of Zion, and in the confusion of her enemies. As such, Christians should contemplate them, to increase their devotions, and their confidence in God; even as the historical national events of the Old Testament are to be contemplated. The events of this trumpet are given under an assemblage of figures, such as are used in similar cases in the word of God, especially in the prophecies. The earth, which was the seat of those judgments, means the provinces of the Roman earth, as the earth often means a country then under consideration. The winds of judgments, which the four angels were (in chap. vii. 1) holding, that they should not for a time blow on the earth (the Roman empire), were now let loose, and began to scour the regions of their destination with vast ravages. The imagery in the text, to denote them, is both rich and scriptural. Storms of hail, with thunder and tornados, prostrate and destroy the blessings of life. They are here taken as fit emblems of wars, foreign invasions, and bloody scenes, which waste and destroy. The prophet Isaiah predicted the invasion of Israel by Shalmaneser, king of Assyria, as follows: Isa. xxviii. 2; "Behold, the Lord hath a mighty and strong one, which is a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth." And the invasion of Sennacherib is thus predicted, Isa. xxix. 6; "Thou shalt be visited by the Lord of hosts with thunder, and with earthquake, and great noise, with storm, and tempest, and flame of devouring fire." In like manner Ezekiel predicts the divine judgment on the wall built up with untempered mortar: Ezek. xiii. 23; "Therefore, thus saith the Lord God, I will rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." The following

strokes in the word of God are in the same kind of diction; "The Lord also thundered, and the Highest gave his voice, hailstones, and coals of fire." "The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering tempests and hailstones." Says Sir Isaac Newton, "In prophetic language, tempests, winds, or the motions of clouds, are put for wars: and thunder, lightning, hail, and overflowing rains, are put for the tempests of war." And he adds, "In like manner animals, and the green grass, express the beauty and fruitfulness of the land; also trees signify people of higher rank; and green grass people of common condition." The figures in our text then, denoted war, invasion, terrible ravages of the empire; and as hail in those regions usually came from the north; so those judgments should be fulfilled, as was the fact, by invasions from the north. And in the histories of those times we find all this fulfilled.

Upon the death of Constantine, under whose reign the empire enjoyed the peace noted by the staying of the winds;—his three sons, to whom the empire was divided, began to contend; they thus prepared the empire for foreign invasion: and the historic pages of those times assure us that barbarians from the north of Europe poured forth like storms of hail indeed! Says Guthrie, "Those fierce tribes were scattered over the vast countries of the north of Europe, and northwest of Asia; the subjects of the Russians and the Tartars. Great bodies of armed men, from the vast and wild regions of the north, with their wives and children, issued forth like regular colonies, in quest of new settlements in the south of Europe. New adventurers followed them; and the regions which they deserted were occupied by more remote tribes of barbarians. These in their turn pushed forward into more fertile countries, and like a torrent, these numerous hordes rolled onward, threatening to sweep all away before them. The scourge of God, and the destroyers of men, were names by which the most noted of these barbarian chieftains were known. These savage and furious hordes of human beings overran (as is well known) and settled in the southern realms of Europe, and the western branch of the old Roman empire. The Suevi and Alans settled in Spain, early in the fifth century; who soon after were themselves overrun by the Goths, who captured Rome, and settled in Italy.

The Franks soon after subdued and settled in Gaul, from whom it derived the name of France. The Huns, about the middle of the fifth century, invaded Hungary, and settled themselves in that region. The Gepidæ and Lombards planted themselves in Italy. And the Vandals crossed the Straits of Gibraltar, and established themselves in the northern and fertile provinces of Africa," whence they would be found to fulfil another trumpet of divine wrath, as will appear. These things fully answered to the figurative language of our text, and to the time of its events; as says Dr. Lowman: "All the Roman provinces were at once invaded, from the eastern to the western limits:" and Eutropius says, "The Roman empire now nodded with distress:" and Claudianus (in Lowman), "Nothing but the shadow of the Roman name then remained." Mr. Mede informs, that Alaric, with a huge army of Goths, and others, broke into the eastern wing of the empire, especially Macedonia, sparing neither towns nor people: that in Greece he wasted and destroyed with horrible carnage; carrying the same destruction into Epirus, and Achaia, burning and destroying!—that having thus ravaged in the east, for five years; he passed into the west, and spread desolation far and near!—that after him, Madagaiso, a Scythian, with an army of 200,000 men, invaded the Venetian territories, carrying slaughter and terror!—that a third and more deadly army of Vandals and Alans invaded the western wing of the empire, occasioning vast calamities; and that these judgments fulfilled that terrible storm of hail, mixed with fire and blood, alluded to in this trumpet. Gregory, of those times, says, "Such terrors from heaven were then oftentimes stricken in the minds of men, as lightning, flaming fires, and sudden storms occasion." And thus was fulfilled the judgment of the first trumpet on the Roman earth.

The texts, expounded in this lecture, furnish rich materials for reflection. Divine judgments are often deferred for a sealing time! and, at such a time, how important it is to obtain the seal of salvation! Sealing times are nearly allied to days of divine vengeance!—as in the following: "To declare the acceptable year of the Lord; and the day of vengeance of our God." God is long-suffering; but at the time appointed his judgments will speak, and will not lie. If because judgment against an evil work is not speedily executed, the hearts of sinners are fully set in them to do evil; yet, sooner shall heaven and earth



pass away, than such denounced judgments fail of fulfilment. God will be known by the judgments which he executeth. "Go your way and pour out your vials upon the earth!" "Go ye forth, and slay utterly: but come not nigh to the men that have the mark." The days in which we live render such directions of the deepest interest!

## LECTURE VIII.

### REVELATION VIII.

#### *Trumpet II.*

Ver. 8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood:

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

A mountain, in prophetic language, means a kingdom; and a mountain on fire, means a kingdom flaming in war, and burning with indignation for revenge, or for plunder. The sea in prophecy means a realm in a tumultuous state; and sometimes the seat of a power marked out for ruin: in our text it means the latter.

This trumpet denotes another signal step towards the downfall of the Roman empire, after the first fury of invasion, like a storm of hail and thunder from the north. And it was fulfilled by the capital plundering of Rome itself, the seat of the empire, by bloody hordes of Goths and Vandals. The judgments of the first trumpet fell, like a tempest of hail and fire, upon the *provinces* of the empire; but this second trumpet takes the *seat* of it. Alaric with an army of Goths, laid siege to Rome, took the city, and plundered it; slaying a vast multitude of its inhabitants, men, women and children; noble and ignoble, priests and laity. But this scene of terror was outdone by another of a similar kind within half a century; when Genseric, with

an army of Vandals from the northern parts of Africa (where this people had planted themselves from the north as has been noted), landed at the mouth of the Tiber at Rome, and took the city. The burning mountain was now cast indeed into the sea, in prophetic imagery. The ferocious Moors and Vandals had the unrestrained possession and plundering of this vast city, the capital of the world, for fifteen days; when its treasures, sacred and secular, fell a promiscuous prey into the hands of these rapacious legions. When their fury was glutted, and their rage for plunder satisfied;—Genseric led them back to Africa, conveying thither immense riches, and many captives, among whom was the Empress Eudoxia, with her two daughters. This may be viewed as a finishing of the judgment of the second trumpet; and thus as a notable infliction of divine wrath on that capital city, so long the seat of the pagan persecutions of the church of Christ. As the hail-storm of the judgment of the first trumpet came from the north, this finishing and most capital scene of the burning mountain of the second trumpet, came from a burning clime of the south.

### *Trumpet III.*

Ver. 10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters:

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

A falling star, in prophetic imagery, and when secular things are the subject, imports the falling of some civil prince. Thus Isaiah, addressing the king of Babylon after his fall, says, "How art thou fallen from heaven, O Lucifer, son of the morning!" or, thou light-bearing star; alluding to the day-star, as though this should fall to the earth! What Roman prince then, fell at this time? Their last Roman emperor, Momylus (called Augustulus, or the little Augustus), was, at the time to which this trumpet naturally alludes, put down,—to the great vexation of the provinces of the Roman empire. Odoacer, king of the Heruli, collected an army in Germany, entered Italy, and put down their last emperor (after taking Rome), and

assumed to himself the title of the king of Italy: this operated indeed like wormwood on rivers and fountains of water, which renders them bitter. The condition of the kingdoms and provinces of the empire, denoted by the rivers and fountains in our text, was thus embittered and perplexed. For bloody scenes, revolutions, and barbarous governments followed, occasioning bitter anxieties, terrors and much slaughter.

Another bitter scene too,—one of a religious kind,—occurred at this period;—the terrors of the *Arian heresy*. A star falling from heaven, in things ecclesiastical, denotes an apostate, a false teacher, a fatal heretic: as in Rev. ix. 1; where such a falling star denoted the author of the Mohammedan delusion, as will be seen. The falling star in our text then, *may* allude to the noted Arian heresy of those days. Both Arius, and his more active followers, may well be called wormwood; because, with all their sanctimonious zeal, and cry of *Persecution* (a trait of character common to heretics), they were themselves extremely bitter against the orthodox followers of Christ. And their enmities and persecutions did, at that very time, embitter the blessings of life;—whether this were or were not a fulfilment of our text. Arius denied the doctrine of the Trinity in the Godhead; holding that Jesus Christ is but a mere creature, though of exalted rank, and above angels. And he exhibited his scheme, when he said of his opponents, “They hold that Christ, in his divine person, is not posterior nor inferior to the Father!” And again; “We (Arians) are persecuted, because we say Christ had a beginning!” Though Arius himself lived before the time of the judgment of this trumpet; yet the Arian heresy received a notable revival at this very period. We learn in history that kings and first characters of those barbarous hordes from the north, as they came within the twilight of Christianity, embraced the tenets of Arius; and they became their furious advocates, and the bitter persecutors of the orthodox.

Mosheim testifies as follows: “Towards the commencement of the sixth century, the Arians were triumphant in several parts of *Asia, Africa* and *Europe*! Their opinions were openly professed, and their cause maintained by the Vandals, in Africa, the Goths in Italy, the Spaniards and Burgundians, the Suevi, and the greater part of the Gauls.” He further proceeds to speak of the Trinitarians as being rigorously treated by them; particularly in Africa

and Italy, where, he says, "they felt, in a very severe manner, the weight of the Arian power, and the *bitterness* of their resentment." And this storm, he informs us, was not over, till the Vandals were driven (in 534) from Africa; and the Goths by the arm of Justinian out of Italy." (Vol. i, p. 467.) These Arian persecutions accord so fully with both the chronology and the imagery of this trumpet, that they are here adduced as at least aiding in the fulfilment of its events. They did indeed contribute their full part to the bitter scenes of those days, and were effected by the bitter Goths and Vandals who had been the instruments of the judgments of the two antecedent trumpets.

#### *Trumpet IV.*

Ver. 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

The darkening of the heavenly luminaries, imports, in prophetic language, the subversion of the civil authorities in a kingdom or empire; the destroying of their civil peace. A writer says, As light is the symbol of joy and safety; so darkness of adversity and misery; and hence, said Jeremiah to the Jews; "Give glory to the Lord your God, before he cause *darkness*; and before your feet stumble upon the dark mountains; and while ye look for light, he turn it into the shadow of death, and make it gross darkness." We have here one description of the Babylonish captivity; it caused "gross darkness." The degree of darkness in such passages may hint to us the degree of the judgment fulfilling them. The prophet Isaiah, predicting the judgments of the last days, when God will "cut off the spirit of princes, and show himself terrible to the kings of the earth;" says, "For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth; and the moon shall not cause her light to shine; and I will punish the world for their evil." Ezekiel, also, predicting fatal judgments on Egypt, says, "When I shall put thee out (or extinguish thy luminary); I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud; and the moon shall not give her light; and all the bright lights of heaven will I make dark over

thee, and set darkness upon thy land, saith the Lord God." Joel, also, says, "The sun shall be turned into darkness, before the great and notable day of the Lord;" meaning the fall of kings in wars and revolutions.

Thus we learn the sense of the prophetic language in our text; that God would darken a third part of the political Roman luminaries; or extinguish that third part of the political light of that empire, which then still remained. It seems, from the history of the fulfilment of our text, that the third part of the light extinguished was not the first third; but the last third; or the part which had till now remained. And this their darkness settled down upon them for both day and night, meaning continually. Rome never again should recover her pristine glory, nor much meliorate her degraded condition. And all this took place upon that empire. After the Gothic kingdom had for some time continued in Italy,—which kingdom had left to Rome a considerable degree of splendor, and some degree of the power of her senate, consuls, and other magistrates;—the emperor of the eastern wing of the empire sent his general Belisarius and took Rome. The year following, Vitiges, king of the Goths, besieged Rome with an army of 150,000 men, and reduced it to great extremity. Soon after, Totilas, a succeeding Gothic king, took Rome: and the next year Belisarius took it from him: two years after, Totilas recovered it: and five times in less than twenty years, this noted city was thus taken and retaken; reducing that capital of the world to a sorry condition. In a short time after, Narses, another general of the emperor in the east, again subdued Rome, and got himself constituted duke of all the realm, with Rome and the other provinces subjected to him. The exarchate of Ravenna was now established, and became the seat of the new government; and Rome lost all its supremacy, and was placed upon a level with other cities of Italy; and thus the last third of the light of this great national luminary was extinct! Darkness settled on all the advocates of the old government; and the judgment in our text was accomplished. The first four trumpets inflicted on Rome after its revolution to Christianity, are the four *minor* trumpets: but they brought the *fall of the Roman empire*.

Ver. 13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo,

to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.

Notice is here given, by an angel flying, of the three woes then yet awaiting the guilty world: and these three trumpets are hence denominated the three wo trumpets; or the first, second, and third woes; which were to be still more notable events. They were to relate each to a different power, as will be seen; and were events great, and far distant from each other.

The three trumpets, expounded in this lecture, furnish interesting reflections. By these judgments, God made himself known,—vindicated his name and government,—and gives solemn warnings to men on earth. Rome had been great, and had long governed the known world. But long had this wicked empire persecuted the cause of God, and slaughtered millions of the dear followers of Christ; and God poured his judgments upon them. These savage barbarians from the north had their own selfish and bloody designs; and the Most High had his deep, holy and vindictive designs, in the same events. “Surely the wrath of man shall praise God; and the remainder of that wrath he will restrain.” These calamities were the wicked deeds of those vile hordes of robbers; and they were yet the righteous dispensations of God: “Ye meant evil against me (said Joseph to his brethren); but God meant it for good.” God governed the whole, and fulfilled his word, and his wise designs; yet were the aggressors free agents; and their cruelties were without excuse. God said of the Assyrian, Isa. x., coming against the Jews; “I will send him against the hypocritical nations, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down as the mire of the streets.” But of the same Assyrian, God says; “Howbeit he meaneth not so; neither does his heart think so; but it is in his heart to destroy and cut off nations not a few:” hence God cut off the Assyrian, in his turn, as he did the Romans in the judgments recited. Let transgressors then, tremble! for “the triumphing of the wicked is short!” “When they say, Peace and safety; sudden destruction cometh, and they shall not escape!” “He that being often reprovèd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.”

## LECTURE IX.

### REVELATION IX.

This chapter gives us the fifth and sixth trumpets; or the first and second wo trumpets.

#### *Trumpet V.*

Ver. 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there

were stings in their tails: and their power *was* to hurt men five months.

11. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

We have here a prediction of the rise and progress of the Mohammedan delusion, propagated by armies of Saracens. A falling star, when the event is a religious concern, is an emblem of some religious impostor. Such an impostor has here a key of the bottomless pit; which imports that he is permitted to introduce a fatal delusion from the world of darkness. His opening the door of the bottomless pit, and a smoke ascending from it, darkening the world around, denote the rise of a fatal delusion from hell. And that smoke's pouring forth locusts of a terrible description, denotes the agents and armies by whom this delusion is propagated. And all the remaining parts of the figurative description are most natural, to give the rise and progress of this delusion.

This falling star was Mohammed; or Sargius, a Jewish apostate monk, a man of literature, who was prime agent to Mohammed in the formation of his Koran, and false scheme. The falling star denotes Mohammed, with this monk included, and whatever aid he found in his infernal plans. This grand impostor had travelled as a merchant in the Arabian caravans, and had noticed, in the regions where he passed, what parts of their religions were most pleasing; and what displeasing to the multitude. And Satan and his own ambitious heart induced him to determine on forming a new system of religion, which should embody the things most pleasing to the human heart; and avoid all the points most displeasing; and to present this system to the world, as a new revelation from Heaven. To effect this object to the best advantage, Mohammed with Sargius his aid retired, in the year 606, to a cave in Mecca in Arabia, where he lived, and there formed his Alcoran, or his new bible. This he fondly imagined would be most readily embraced by all men. Men are apt to imagine that what they furnish and highly esteem, will be by others readily received. But Mohammed seemed not to have been aware that a prophet is not likely to be honored in his own country, and among his own people. In this case, they knew the man too well to believe that he



had been blessed with any new revelation from God. After laboring a course of years to induce the people of his region to receive his new religion; they became indignant at his mad presumption, and expelled him from their community. He now fled to Medina, another noted place in Arabia, in the year 622; which time is called in his system the Hegira, or the flight; and it commences their reckoning of time, as the birth of Christ does the Christian era. This man now formed his daring design to propagate his new religion by force and arms. In 629 he raised an army of 10,000 men for this purpose; and in 631 all Arabia was prostrate before him. In about thirty years more, he had overrun the dominions of the Greek emperor as far as Persia. There was then a cessation of this horrid contest for about fifty years, in contentions relative to the Mohammedan succession in government. Upon the settlement of this point of altercation, the plan of propagating their religion with fire and sword was resumed; and, soon after, the western kingdoms of Europe were violently beset by these devouring locusts. And in about one hundred and twenty years from the origin of this delusion, it was thus forcibly extended over the following nations—Arabia, Palestine, Syria, both the Armenias, most of Asia Minor, Persia, Egypt, Numidia, the States of Barbary, Portugal, Spain, part of Italy, Sicilia, Candia, and Cyprus. And their ambitious rage still glowing, they entered France with an army of 400,000 men. But Charles Martel met them, defeated their armies, and drove them from Europe with the loss of seven-eighths of their hosts. This checked their mighty conquests.

The Arabian armies, by which this delusion was propagated, were denoted by the locusts in our text, coming from the smoke which arose from the bottomless pit. And the figure to denote them, *locusts*, is striking, on account of their origin, their multitudes, their swift marches, speedy conquests, and their ravages. Arabia, where these armies were collected, was a noted region for locusts in large devouring swarms. Locusts too, have by some naturalists been said to originate in pits and caverns. And Mohammedanism was formed in an Arabian cave. These mystical locusts are said in the text to have power as the scorpions of the earth have power. Scorpions are powerful considering their size; and they have a deadly sting; and deadly venom; and are most hateful to man. And in like manner the Mohammedan armies were most hateful to those whom

they subdued, both in their religion, manners and cruelties. And they were vastly powerful and deadly, till Martel checked them. In one battle (that of Yermak), their general reported that he slew 150,000 men. Their armies were composed of cavalry, and were thus very swift. Green grass, the text informs, they should not destroy; nor trees, nor any green thing. They thus differed from natural locusts. And the Mohammedan armies had their orders from their leaders not to injure fruit trees; nor needlessly to injure animals, nor vegetables. The commission divinely given them in our text, was against the men who had not the seal of God in their foreheads. And these they should not slay; but they should torment them five months; meaning, probably, five months in a year; which is about the time of the ravages of natural locusts; and was about the time the Mohammedan armies did yearly push their conquests.

Many of the people, where the ravages of these mystical locusts took place, had been blessed with the preaching of the Christian salvation by the apostles and early preachers of the gospel; but this blessing had been, by the great mass of the people in those places, rejected. And these furious armies now had their commission against these rejecters of Christ; not indeed to make of them a promiscuous slaughter; but to torment them with their attacks, their exactions, and various kinds of tyranny. The despisers of gospel salvation, in those regions, found that God had plenty of judgments for his gospel enemies! That they, having rejected the gracious mission of Christ from heaven, should now be tormented with the pretended mission of the grand impostor Mohammed! Such is the vindictive economy of heaven. The Jews rejected their true Messiah; and were afterwards cursed with false pretended Messiahs! When people reject true gospel ministers, it would not be strange should they be destroyed with false teachers, and given up to fatal delusions! Relative to those mystic locusts tormenting the people destitute of the seal of God; it is a well-known fact that those armies of Saracens did usually make their incursions upon the regions which they invaded during only the warm months, each season. They would then retire for winter-quarters; and would be ready to enter on new invasions on the opening of the next summer months. In the first two and last two months of each year, their military laws forbade their making any new incursions upon any region. They gen-

erally spent more than half the year at home, in their own families and business. So fully did they accord with this part of the description in the text.

Among the torments inflicted by these Mohammedan powers upon the conquered, were the following:—infidels who rejected the Christian religion, and also all idolaters, they forced to receive the Mohammedan religion, upon pain of death. But Jews and Christians, having their Bibles, and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. Where the payment of such sums was refused; they should embrace the new religion, or die. And the heathen were obliged to embrace their religion, or die. They thus had provision not to have the conquered inevitably put to death; but they must be tormented. These locusts were said to have stings. Various and most *stinging* indeed were the calamities which fell upon the conquered from their new masters. A noted author says: "Their military laws adjudged such a portion of their captives to bondage. And the condition of these, particularly of the women, was so deplorable (being in the power of men of the greatest licentiousness), that many would prefer death to their condition!" As to the heads of these locusts being like the heads of horses, having crowns, faces of men, hair of women, teeth of lions, and wings sounding as chariots rushing to battle; parts of these figures seem borrowed from the natural locusts, and parts from the actual uniform of Arabian soldiers. The heads of the mounted cavalry might well be said to be heads of horses. And, as to their crowns, the soldier wore a turban something like a crown. His face was masculine, as he wore a part of his beard on his upper lip; and had the strong and fierce countenance of the warrior. But these soldiers wore their hair dressed and twisted in a delicate manner like women: And different twists and dresses of their hair were used to distinguish different bands of the soldiery. Their armor was such as might well be denoted by teeth of lions, and iron breast-plates. And their speed and fury in rushing to battle, were well denoted by sounds of furious wings, and the thundering of chariots. The king of these armies of locusts was said to be an angel of the bottomless pit. His Hebrew name was Abaddon; and his Greek name Apollyon; each of which imports a destroyer. This their king was first, Mohammed, and afterward his successors the caliphs. Each of these was at once their

high-priest, and a leader of their armies. These men were indeed destroyers; and were well called angels of the bottomless pit. All these descriptions were manifestly fulfilled in the armies of Saracens, propagating the Mohammedan delusion.

The two antichristian powers, the papal and Mohammedan, were the two colossean pillars of the kingdom of Satan on earth. They were planted as it were side by side; and erected in bold defiance of heaven to destroy, if possible, the cause of the Redeemer. But very different was the purpose of the Almighty Ruler of the world, in the same events. God designed the Mohammedan imposture as a means of executing his righteous judgments on those sections of the earth where the gospel had been preached in its purity, but had been rejected, or corrupted. He designed it as a *wo trumpet*, thundered on that section of his enemies, to exhibit to all people and ages the danger of rejecting his gospel. If men will not receive the love of the truth that they may be saved; it may be expected that God will send them strong delusion that they shall believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness. This *wo trumpet* was tremendous in its nature, and in its long duration. It was to rise with the papal delusion, and to continue about the same length of time, as may be shown. The one may be called the eastern, the other the western antichrist.

Relative to the time of the commencement of this *wo trumpet*, Mohammed retired to his cave to form his scheme, in the year 606. In about one hundred and twenty years from this period, their conquests were won. Take a medium then, of this hundred and twenty years, as the time for the fair manifestation of this grand imposture to the world, and it gives the year 666. The Koran, embodying this scheme of imposture, was but a horrid bundle of falsehoods, superstition, and licentiousness, propagated by violent armies. And the soldiers were assured that all who fell in battle, propagating this religion, instantly ascended to a sensual paradise; which motive was calculated and designed to render them fearless, and invincible. Thus terrible was the judgment of the fifth trumpet on the multitudes in the eastern realms, who had rejected Christ and his salvation. So fatally did God subject them to Mohammedan tyranny, and to intolerable calamities. So fatal, even in time, was their rejection of the grace of

God in the gospel of his Son. "Do they provoke me to anger? saith the Lord. Do they not provoke themselves, to the confusion of their own faces?" Let gospel despisers beware; for God is still the same; and the judgments in our text are held up in solemn warning.

*Trumpet VI.*

Ver. 12. One wo is past, *and*, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel, which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen *were* two hundred thousand thousand; and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk.

21. Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

We have here the origin and advancement of the Turkish empire, another great supporter of the Mohammedan delusion. A voice from the four horns of the golden altar

before the throne in heaven, calls forward the event of this trumpet. This is the altar in chapter viii. 3, where Christ offers much incense with the prayers of the saints, that they may find acceptance with God. This circumstance hints to us, that this wo trumpet is in answer to the prayers of the saints thus perfumed. They pray for Zion; and God fulfils his judgments on their enemies in answer to their petitions. Four angels are loosed that were bound in the river Euphrates, prepared for judgments. These angels import ministers of Providence, by whom he would chastise nations of the papal empire. And they denoted four governments of Turks, located near the river Euphrates. Four governments of Seljukian Turks were indeed found there; one at Aleppo, one at Iconium, one at Damascus, and one at Bagdat. These ambitious powers had long been inclined to extend their dominions; but they had been restrained from it as though "*bound*" by two causes; the armies of the crusaders from Europe to the holy land, in the eleventh and twelfth centuries; and by the attacks of the Tartars on these governments. These restraining causes, at the time of the opening of this sixth trumpet, *ceased*. The wild crusades closed with the twelfth century; and the invasions of Tartars then became less formidable. The Turkish empire now in fact, arose, in the union of these four Turkish sultanies, under Ottoman, their first chieftain, about the year 1300. They threw off the Tartar yoke, and formed their plans for conquest. In 1363, they found themselves prepared to cross the Hellespont, into Europe, and commence there most furious ravages. This empire is said, in the text, to have been "*prepared for an hour, and a day, and a month, and a year, to slay a third part of men.*" As though that voice from heaven had said; This power shall make incursions with increasing success, as of an hour, then of a day, then of a month, and then of a year, to slay a vast portion of the people in those antichristian regions. Each incursion shall increase in length and terror, till they shall fix the seat of their empire in the heart of their enemies' country. And most precisely thus did the events take place. The armies of this Ottoman empire broke into Europe for plunder, and soon retired; occasioning an alarm as of a prophetic hour. Bajazet soon after made a longer excursion, and threatened a general invasion of Greece; but an attack of the Tartars called him home; and the terror in Europe again subsided. This was an alarm for a prophetic day. After a season of rest in Eu-

rope, he commenced a new attack; took Adrianople, and other portions of Greece. And he besieged Constantinople for eight years, and probably would have taken it; but Tamerlane the Tartar, took this opportunity to renew his attack upon the Turks, which caused Bajazet to raise this siege, and hasten home to protect his own dominions. This third invasion of Greece may well be noted as the alarm of a month,—or thirty years. But the Turkish invasion of that south-east of Europe was soon after again pursued; when Mohammed II took Constantinople in the year 1453, and made it the capital of the Turkish empire in Europe, established upon the ruins of the Greeks. This may well be called the judgment of a prophetic year, whether definitely or indefinitely calculated. Should it mean a definite prophetic year, or three hundred and sixty years from the time of the Turks becoming established in Europe; it would bring the commencement of their fall to about the year 1818. The history of the Turks gives a clear illustration of the imagery in our text. Their armies were great, consisting chiefly of horsemen or cavalry. They were not usually found with less than 300,000 cavalry and 60,000 infantry. They pressed like lions upon their enemies, and were rapid in their conquests. They enforced the Mohammedan religion. Their way of propagating it was with *fire-arms*. They subdued Greece, Asia Minor, and great territories in the east. Their hearts flamed with the wildest fire of enthusiasm and rage; and they tormented men with the most absolute despotism. The number of their armies, as stated in the text, is amazing; “ten thousand times ten thousand;” or one hundred million! This number, one would think, must be a great hyperbole. It may, possibly, however, be the number of all their armies, from the rise of their empire to its final extinction. The Turkish soldiery have been vastly numerous. The true sense of the text may be like that of the following scriptures; “The chariots of God are twenty thousand, even thousands of angels.” “Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.” The passage most forcibly gives the idea, that the armies of the Turks would be vastly numerous and powerful, and fully equal to all the works of judgment assigned them. And they are said, in the text, to have breast-plates of fire, and jacinth, and brimstone. Their horses’ heads are like the heads of lions; and, says the text, “out of their mouths issued fire, and

smoke, and brimstone." Suppose, then, that John beheld in vision an army of Turkish cavalry, furiously charging an enemy, and firing over their horses' heads, and many of the enemy falling before them; while their armor was gleaming with burnished brass, as though of real fire; the view would seem to answer precisely to the description he gives in the text. Fire-arms had never been conceived of, when the text was written: but they had come into use when it was fulfilled. The Turks, in this their attack upon Europe, used both cannon, and small arms. The latter they fired over their horses' heads, which gave the very appearance described in the text. They are said to have had tails like those of serpents; and heads on their tails, powerful to do hurt. A poisonous and furious serpent, with a head at each end, full of fatal venom, is a striking emblem of those Turkish soldiers. They both subdued and tormented; and every touch was like that of such a serpent, full of malignity, poison, and death.

The obstinate impenitence of the residue of their enemies, who escaped death, is an affecting part of the sacred story. "The rest of the men who were not killed by these plagues yet repented not!" Judgments should lead men to God with penitent hearts. This only is the happy result of afflictions. But most frequently is it otherwise with people deeply afflicted. And, as the best means of repentance and salvation do, if misimproved, effectually harden; so the most severe judgments, when misimproved, do but harden and prepare the soul for ruin. This was the fatal effect of the judgments inflicted by the Turks on the multitudes who fell under their yoke.\*

Happy has been our exemption from such scenes of judgment as are described in these wars. Numerous millions were deluged in these scenes of vexation and ruin. Let us bless God that such has not, as yet, been our lot. We too, might have had the brutal rage of furious and bloody

\* The stroke in our text, that "the rest of the men repented not," &c., gives a lively view of the nature of Mohammedism; it brings no one to repentance; it produces no morality worthy of the name. The instance was never found that this religion ever produced a good man: but, like the Bohn Upas tree, it has ever filled its whole atmosphere with poison and death. It was at first a smoke from hell; it then produced nothing better than most hateful devouring locusts; nor has it, from that time to this, produced any character essentially better. No whisper of grace has ever blessed their hateful system; no heavenly dove ever hovered there! but hatred, and blood, and horror have reigned triumphant in all those dark domains.



millions let loose upon us. But God, in our case, has kindly restrained the wrath of man. Had it not been for such restraining goodness of heaven; things like the terrible prophetic hints contemplated, would, long ere this period, have buried us and all nations in desolation and ruin. "The fire of thine enemies shall devour them." Christians, while you contemplate such scenes as are furnished in the first two wo trumpets; may you joyfully recollect, that the most savage destroyers of the human family can, in all their mighty rage, do nothing more than fulfil the wise and holy counsels of heaven! The keys of death and hell our Saviour holds in his own hand of omnipotent power. And no infernal smoke of delusion can rise; no horrid locusts, as the propagators of error, can ruin or torture men; no Apollyon can desolate sections of the earth, nor horrid Turks destroy a third part of men, unless the great good of God's kingdom requires it; and then the true friends of this kingdom of God shall be eventually safe as the apple of his eye. Let Zion's children, then, rejoice that the Captain of our salvation rules with full control in the midst of his enemies; that he is a wall of fire round about his people, and a glory in the midst of them: and "no weapon formed against them shall prosper." Thus safe are all who confide in the divine government, even in the days of vengeance upon the enemy. Let the saints be joyful in following the Lamb! Then may they confide in their ever-present Immanuel, God with us; whom having not seen they love; in whom, though now they see him not, yet believing, they may rejoice with joy unspeakable and full of glory; till they receive the end of their faith, the salvation of their souls.

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## LECTURE X.

### REVELATION X.

Ver. 1. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire.

This chapter gives a notable event, which was subsequent to the second wo in the preceding chapter (which was fulfilled in the rise of the Turks); and was to be antecedent to the third wo,—the battle of the great day, as we are assured in verse 7. It is a notable descent of Jesus Christ, the angel of the covenant, with his seven thunders, and his little open book. It will aid the exposition of this tenth chapter to consider, that it gives the same event, in this first general division of the prophetic part of the book, with that given in the eighteenth chapter, in the second general division:—the tenth chapter giving the terrors of the event to the nations; and the eighteenth, the terrors of it to the papal see. It is a signal coming of Christ, not for the final destruction of popery, as in the seventh vial; but for the subversion of its dominant power, as in the fifth vial, as will be shown. Light will be reflected on this chapter, when it shall be shown that it predicts the same event with that found in the closing part of the prophecy of Daniel, as well as in other prophecies. In the signal descent of Christ, in our text, he is “clothed with a cloud.” This is a notable prophetic dress of the Saviour, when he comes for judgment. Thus we read of him, “Behold, he cometh in clouds!”—“Behold, the Lord rideth on a swift cloud!”—“Clouds and darkness are round about him.” Christ came in a cloud of fire to the chosen tribes, fleeing from Egypt, and of confounding darkness to the pursuing Egyptians. Such a cloud is a bright emblem of his presence, of providential protection to his church, and ruin of her enemies. The rainbow on his head, is an emblem of his covenant faithfulness;—that he was now coming to fulfil some important parts of his word; and that he will in due time fulfil it all. This coming of Christ was on a vast design of judgment. His face appearing like the sun, and his feet as pillars of fire, are emblems (as was shown in chap. first) of his infinite divinity, and of the majesty and purity of his footsteps, in the fiery scenes then pending on his enemies. Several great events had been predicted as the coming of Christ, when it was evidently not a literal, but a mystical coming;—as that in the destruction of Jerusalem and the Jewish commonwealth;—that in the revolution in the Roman empire from paganism to Christianity by Constantine;—that in the reformation from popery, in the days of Luther;—that in the battle of that great day of God, just before the Millennium;—and that in our text. It is noted in vision as though it were a literal descent, as is

usual in language of prophecy. So familiar is this kind of language in the Christian world, that it is common to say, Christ has thus and thus *come near* to a nation,—a community,—or an individual;—alluding to some judgment, or affliction. Some tremendous coming of Christ on a vast section of the papal earth, our text presents.

Ver. 2. And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

This little book in the hand of the Captain of our salvation, is an emblem of the fact, that a new and very interesting era, in the events of the last days, is then commencing. A book, in prophetic language, denotes the counsels of God relative to a course of events to commence; as in chap. v. 1, where the sealed book, in the divine hand, was about to be opened. The book in our text is not a book which had been ever before seen, as the fancy of some men have suggested. It was a *new* book here presented: and it was a symbol of a course of events then introduced, of new and signal interest, between the second and the third wo trumpets, and distinct from both. This book Christ holds in his hand; assuring us, that all events fulfilling it are in the hand of our Saviour; and that his hand and special judgment should now be signally manifest. And the fact, that this book is *open*, seems a plain indication that when the event thus described should take place, it should be capable of being well understood; or it would be found to be of easy interpretation by the rules and analogies of the prophetic scriptures. Christ sets his right foot upon the sea, and his left foot upon the earth;—clearly to show both that he is God of earth and ocean; and that things were now going to take place on both these elements, which would be of deep interest to man. His crying with a loud voice, like the roaring of a lion, assures us that he was now going to take some notorious enemies in hand; as a lion roars, when about to seize his prey! Says the prophet, “God shall cry, yea roar, he shall prevail against his enemies.” He is represented as shouting, when about to smite his enemies, as did warriors of ancient days. Seven thunders now utter their voices;—a strong figure of an unprecedented scene of wars. In Isa. xxix. 6, we find

thunder to be an emblem of war. And seven thunders striking at once, give an idea of those wars being general, and of awful terror; as the number seven, in this book, is a kind of perfect number. Most furious wars and battles then, were to desolate the regions marked out for the operations of this judgment.

To what scene of events then, does this chapter allude? It clearly alludes to a period subsequent to the judgment of the sixth trumpet, fulfilled by the rise and ravages of the Turkish empire in the fifteenth century, as described in the preceding chapter,—the sixth trumpet, which looses the four angels bound in the river Euphrates, &c. And it is distinctly antecedent to the seventh trumpet; as we are assured in verse 7 of this chapter. Upon the close of the description of the judgment of the Turks, this chapter commences, “And I saw another mighty angel come down from heaven,”—given as a next great event.

To what then, does this notable descent of Christ allude? What great event on the papal earth did, at the period noted, occur which could answer to the figures here presented?—It must allude to the scene of horrors introduced by the revolution in France of 1789, which for twenty-five years converted the papal nations of Europe into fields of blood and terror, till the close of the battle of Waterloo! The revolution,—the reign of terror in France,—and the following wars and battles, were such as to be fully adequate to the figures in this chapter. It has been calculated that not less than ten millions of the human race perished by the violent measures of these scenes. These horrors are too well known to this generation, to need any thing like a full history of them to be here given. The minds of millions now on the stage retain impressions of those events too deep to be easily removed, or to need here much of any recapitulation of them. Europe was long involved in a terrific blaze of war; in which vast armies were slaughtered in quick succession; kings were hurled from their thrones; and a great part of that quarter of the world was revolutionized! Old governments were torn down, and new ones set up, as in a day. The greatest empires trembled for their existence, and the political world seemed about to be hurled from its foundation! Some particulars of these scenes shall be given in future lectures.

Some of the horrors of the closing parts of these wars, shall here be concisely noted, to evince that this scene was fully adequate to the figurative descriptions given in

this tenth chapter. And let these events which shall be noted, be contemplated not as merely historical events. But let them be piously and devoutly considered, as strokes of divine judgments, inflicted by Jesus Christ on his enemies to fulfil his word, to vindicate his authority, and to prepare the way for the advancement of his own kingdom of grace and salvation. It is in this point of light that we read of the wars and battles of the Old Testament, as a part of the word of God. These scenes we ought to view as in fulfilment of important prophetic scriptures, and in fulfilment of that covenant faithfulness of Christ, symbolized here by the rainbow upon his head, and his feet being as pillars of fire. A new interest will hence be given to the closing events of this descent of Christ, now to be contemplated. The faith of the child of God may fasten upon them as events of deep interest, which fulfil the judgment, and display the glory of the Captain of our salvation!

The terrible empire, which soon after the French revolution of 1789, burst upon the world, seemed about to trample all nations under foot. An universal military despotism was the manifest and most sanguine object of the first leader, the Corsican emperor! Some obstacles yet stood in his way, which he was resolved should be soon effectually removed: and probably what was published in our American gazettes of the day, as the declared sentiments of the emperor Bonaparte, was but too correct; that, after removing several remaining obstacles, "he would henceforth trample on all the rights of neutrality!" Russia and Britain were to be destroyed. An expedition was hence planned and undertaken by Bonaparte into Russia, with an army of vast preparation; an army of four hundred thousand men; the best appointed, probably, that was ever seen to move on the face of the earth! They were soon hundreds of miles in the enemies' territories, and pressing towards the heart of the Russian empire. But it ere-long began to appear, that the power of Russia was not to be immediately crushed; and the arms of the terrible empire were not invincible! In a general battle at Borodino, in which 80,000 men fell in one day, a mortifying conviction was forced upon the invader, that his power was not omnipotent. It seems doubtful which army might claim the victory. But the leader of the invading army was suffered to force his way onward to the ancient capital of the Czars of the north; where he was made to read the death-warrant of his cause. For he found

that, through the astonishing patriotism of his enemies, a sea of liquid fire had been made to roll over that ancient capital; that the habitations of 250,000 people had been doomed to smoke in ashes, that they might afford no accommodation to the French. The astonishment of the emperor, and of his invading army, is related by Count Segur (an eyewitness) as dreadful. He had led his armies hither, fatigued and worn down; but with full expectation of finding the best of winter-quarters, with provisions and plunder, far more than they could manage. And now, to find the whole consumed by relentless flames; he seemed to read the death-warrant of his army! They were in this far distant and frozen region of Russia, at the commencement of a tremendous Russian winter! almost naked, and destitute of food, and now sunk in discouragement, with not a ray of light to dawn upon them! They were many hundreds of miles from their own country; in the heart of an empire of a powerful, numerous, and justly enraged foe, fully prepared for action, and intent on merited vengeance! All will readily believe, when assured that the rash emperor and his army at once commenced their retreat, and fled towards their own region! Too late they found the fact, that they were plunged in a fatal snare; had digged a pit, and fallen into it! The scenes of judgment upon them began to be tremendous. They were worn out with fatigue; dispirited, famishing, and freezing; and surrounded by frightful and well-appointed armies of foes, whom their invasion had rendered furious, and intent on vengeance! What could they do? The worst of certain deaths, with all their horrors, stared them in the face! The French emperor attempted to parley, and to obtain some relief: but all in vain! He was pointedly assured, that not a word should be heard of peace, so long as an invading army was in the heart of Russia! that he had come uninvited to their capital, and might return as he could! The furious Russians assured him, that they were so far from being prepared to close the campaign, that they had but just opened it! The scenes of horror which followed baffle all description, and seem too dreadful to be contemplated. But, as God did in them fulfil some of his predicted judgments on his enemies of the last day; so the events should be piously contemplated. As a general view of the scenes, —*this northern army was destroyed!* and their emperor fled home, accompanied by but one man! Some particulars shall be given. We have here a most tremendous reverse

to the affairs of France; which, for about twenty-four years, had been almost uninterruptedly successful, to the vast consternation of the world. This retreat became a *flight*, and that of the most disastrous kind. "Come, behold the works of the Lord! what desolation he hath made!" Truly, "God is known by the judgments which he executeth." Defeats and miseries were poured upon the straggling fugitive armies. And the roads were, for hundreds of miles, strewed with their dead and dying. Thousands upon thousands sunk under the accumulated horrors of cold, nakedness, famine, fatigue, snow storms, the sword, and showers of balls from the vengeful legions of the enemy. Count Segur (an eyewitness) gives a history of this retreat. He says: "The winter now overtook us; and, by filling up the measure of such individual suffering, put an end to that mutual support which had hitherto sustained us. Henceforth the scene presented only a multitude of insulated and individual stragglers. All fraternity of arms was forgotten; all the bonds of social feeling torn asunder; excess of misery had brutalized them. A devouring hunger had reduced these wretched men to the mere instinct of self-preservation; to which they were ready to sacrifice every other consideration. The rude and barbarous climate seemed to have communicated its fury to them. Like the worst of savages, the strong fell upon the weak, and despoiled them. They eagerly surrounded the dying, and often waited not for the last sigh, before they stripped them. When a horse fell, they rushed upon it, tore it in pieces, and snatched the morsel from each others' mouths, like a troop of famished wolves. If an officer or a comrade fell alongside of them, or before a wheel of a cannon, it was in vain that he implored their aid! he obtained not even a look. All the frozen insensibilities of the climate had passed into their hearts. Its rigidity had contracted their sentiments, as well as their features. All, except a few chiefs were absorbed by their own sufferings, and terror left no place for pity. To stop for a moment, was to risk their own life. In this scene of universal destruction, to hold out your hand to your comrade, or to your sinking chief, was an admirable effort of generosity. When unable from total exhaustion to proceed, the individuals would halt, while winter with its icy hand seized on them for its prey. It was then that in vain these unfortunate beings,—benumbed as they were,—endeavored to rouse themselves! Voiceless, insensible, and plunged in stupor,

they would move forward like automata; but the blood, already freezing in their veins, flowed languidly through their hearts, and, mounting to their heads, made them stagger like drunken men. From their eyes,—now red and inflamed by looking on the snow, by smoke, and by want of sleep,—there sometimes seemed to flow forth tears of blood, accompanied by profound sighs. One would look on the sky,—then look at us,—then upon the ground, with a fixed and haggish stare of consternation!—this was the last farewell. They dropped upon their knees, and then upon their hands, moving, for an instant, from right to left, or the reverse;—while from their lips escaped the most agonizing moans. They then fell prostrate upon the snow, perhaps disgorging blood, and were here no more! Their comrades passed by them without ever stepping aside;—dreading to lengthen their march by a single step. They even turned not their heads to look at them; as the slightest motion of the head, to the left or right, was attended with torture; the hair of their heads and their beards being frozen into a solid mass. Scenes of still greater horror took place in large log-houses, which were found, at certain intervals, along the road. In these, soldiers and officers would rush, huddled together like cattle. The living not having strength to remove the dead that were close by the fire, sat down upon their bodies, until their own turn came to expire;—when they also served as deathbeds to others. Sometimes the fire would communicate itself to the wood of those sheds, and then all within the walls,—already half dead,—would expire in the flames. In Jaupranoni, the soldiers set fire to houses, in order to warm themselves a few minutes. This would attract crowds of wretched men, some of whom the intensity of the cold had rendered delirious, who would rush forward like madmen, gnashing their teeth, and, with demoniac laughter, plunge themselves into the flames, where they perished in horrid convulsions. Their famished companions looked on without affright; and, it is but too true, that some of them drew the half-roasted bodies from the flames, and ventured to carry to their lips the revolting food!”

Those fleeing distracted legions came to the river Berezina. They must soon cross, or perish, as their furious foes were pressing upon them, and any escape to the right or left was impossible. Cannon, arms, implements of death, threatened to destroy them at once. In despair



and terror, they flew towards the river, which was rolling with hills of ice. Some plunged in, and perished. Most of them labored to gain the bridge, over which the emperor had just slipped, and fled! All order was banished. The roar of the Russian cannon and musketry filled the air; and the ground was covered with the dead and dying. The multitude pressed upon each other to gain the bridge, till the way was perfectly choked. Many were suffocated and trodden to death. Many hurled their comrades off the bridge, to gain their places. Thousands were plunged into the river, and lost among the blocks of ice. The air resounded with the shrieks and yells of the terrified and the dying, which fell upon the ear when the intervals of the firing of the Russians could permit them to be heard; which added to the matchless horrors! A great part of the residue of the huge army of the north, which till now remained, here sunk in death. The bridge over the river, while loaded with a jam of French soldiers, was set on fire, according to antecedent arrangement, to finish the fatal scene. Here men were at the same time frozen and burned! And while crowds were pressing upon the bridge, and upon each other, the whole bridge gave way, and all the multitudes upon it were precipitated into the rolling surges among the blocks of ice, and to inevitable death! The few who had passed the river, were pursued, and most of them destroyed. Thus ended this *huge army of the north!* The origin of all the mighty operations for twenty-five years, had been a design to destroy the Christian religion, and all civil liberty from the earth. And the angel of the covenant interposed, as in this chapter, and blasted the impious design! The Russians picked up, and burned in piles, more than 213,000 bodies of their fleeing foe. And but very few of the 400,000 men ever reached their home.

The emperor, thus vanquished, had the address in France to raise new armies; and a number more of great battles were fought in the closing scenes of the seven thunders in our text. In the battle of Grossgorchon, which place was taken and retaken six times at the point of the bayonet, 20,000 men fell. In the battle of Bautzen, —a general action of nearly four days' continuance, and with about 300,000 on both sides engaged,—about 50,000 fell. The Confederation of the Rhine, so called, now revolted from their new imperial master, Bonaparte, and 400,000 men were soon in arms against him, under a host

of the first generals of the age. A number of furious battles were fought, before the noted battle of Leipsic in Germany. In this, all the remaining armies were now concentrated. The citizens of Leipsic could behold, from their steeples, the armies of the French encircling their city. And soon they could discover the armies of the allied enemies of France forming another exterior circle. The work of death commenced, with six hundred cannon on both sides, which, with more than half a million of small arms, presented a frightful preparation for blood and carnage. The furious contest raged for a day, without bringing any thing to a decision. The second day was then taken up, by mutual consent, in making preparation on both sides, to renew, on the third day, the fiery combat. The third day dawned, on which it was conceived the fate of Europe and the world rested! Five of the most able generals of Europe (Blucher, Wittgenstein, Barckley de Tolley, Bernadotte, and Schwartzenberg) led the allied armies on the one hand; and Bonaparte, with his generals, on the other. Monarchs of allied nations were present, to engage as aids to these powerful generals; or to stand as anxious spectators of the scene! The work of death commenced; and before nine o'clock it raged through the whole lines. The day was dreadful. The French were defeated, with the loss of 40,000 men. An equal number, probably, were slain on the other side. And the confusion and terror of the French emperor, in his retreat, were exceeded only by his flight from Russia the preceding year. The consequent slaughter of French garrisons, between Leipsic and the French capital, were most disastrous to the latter. The vanquished emperor entered France a second time as a fugitive, and demanded of his astonished people a levy of 300,000 men. The victorious combined armies of 300,000 men followed him. Further scenes of carnage ensued, till Paris was taken by the combined powers, invading in their turn; and the noted emperor was vanquished, and banished to the little island of Elba!

After a season, Bonaparte again found means to appear in France at the head of a mighty army; and the combined powers were once more compelled to take the field against him. But in the general and tremendous battle of Waterloo, he was again defeated, and lost his empire, and was banished to the desolate island of St. Helena, where he ended his days! In the scenes of carnage and terror

which thus closed, in which the seven thunders of war unitedly roared for about a quarter of a century, we find events which seem fully adequate to the sublime figures in the text, and which do most fully agree with them, both in point of chronology, and in the description of the events. The remaining part of the chapter is deferred to the next lecture.

It is striking to reflect how fully these events accord with other prophetic descriptions of them in the same period, as may be made to appear. It may be shown under the vials, that they are the same with the fifth vial, poured upon the seat (throne) of the papal beast, and filling his kingdom with darkness. Rev. xvi. 10, 11. They are thought to be the same with those in Zeph. iii. 6, 7, where (just before the battle of the great day, which is there given, verse 8, to introduce the Millennium, verse 9) —God says, “I have cut off the nations; their towers are desolate; I made their streets waste; their cities are destroyed,” &c. The scenes are thought to be the same with the dragon’s casting out of his mouth floods of water, to cause the destruction of the church, and the earth helping the woman, and swallowing up the floods, Rev. xii. 16. The same with the description in Dan. ii. 41–43, where the feet and the toes of the great image—meaning the latest remains of the secular Roman empire—are “part of iron, and part of clay; partly strong, and partly broken,” until, under the seventh vial, the stone (Christ) shall smite them, and grind them to powder, in the final battle just antecedent to the Millennium. And they are the same with the descriptions given of the same power as the beast from the bottomless pit, Rev. xvii., which is believed to have been fulfilled in the explosion of French atheism, and the horrors of their revolution and consequent scenes of blood. They are also the same with that descent of Christ, given in chapter xviii., where its effects upon the papal see, and upon its doting multitudes, are described.

How terrible are the judgments of Christ against his enemies! He has plenty of justice for them, as well as of mercy for his friends. He proclaimed not only the acceptable year of the Lord; but the day of vengeance of our God! The latter he executes as “Head over all things to the church!” When a violent, extensive, and armed system of atheism arose in the French revolution of 1789, which threatened to banish Christianity, as well as civil

liberty, from the world; our blessed Captain of salvation saw fit to represent himself as making the descent in our text. He assumed the glorious appearance there noted, and came down! "Darkness was under his feet, and he did fly upon the wings of the wind!" "At the brightness that went before him, his thick cloud passed—hailstones, and coals of fire! The Lord thundered; the Highest gave his voice—hailstones and coals of fire! He sent out his arrows, and scattered them; he shot out his lightnings, and discomfited them! Then the channels of the waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils!" This the church may sing, and may add, "He sent from above, he took me, he drew me out of great waters!" Such a protector has the church, and such an antagonist has her persecutors! The latter may seem to triumph; but "salvation is of the Lord;" and God will make bare his holy arm in the sight of all nations, and the ends of the earth shall see his glory. Behold then, O Zion, the works of the Lord! Devoutly reflect on his glory, and his kind exhortations. "Wherefore didst thou fear, O ye of little faith?" "In nothing terrified by your enemies, which is to them an evident token of perdition; but unto you of salvation, and that of God." "Who art thou that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass; and forgettest the Lord thy Maker who hath stretched out the heavens, and laid the foundations of the earth; and thou hast feared continually because of the fury of the oppressor, as though he were ready to destroy; and where is the fury of the oppressor?" The rainbow on the head of Christ in our text, may be seen by the eye of faith depicted on every dark cloud of judgment, be it ever so terrific. Behold the Sun of righteousness shining upon it; and to the eye of faith the rainbow will appear. *God with us* in these things says, "It is I; be not afraid!" "Say unto Zion, Behold your God." "Your God will come with a recompense, he will save you." "Be strong in the Lord then, and in the power of his might; that ye may be able to stand in the evil day!"

## LECTURE XI.

### REVELATION X.

Ver. 4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

It has been shown in the preceding lecture, that the notable descent of Christ in this chapter must have alluded to the scene of judgments introduced in the French revolution of 1789. These seven thunders prefigured its wars, which were most terrible. Some ideas of the import of these seven thunders, seem to have been communicated to John, which he was about to commit to writing; but he was forbidden to do it. This is not to be understood as though the import of these seven thunders was never to be known on earth. For if they were never to be known; why were they given at all? They were given, and left on record for man, as well as were the other prophecies; and their being sealed up, was only till the time of their fulfilment, as may be shown from Daniel's prophecy, and as we have indicated in the *fact*, that the "*little book*" in the hand of the angel (Christ), when the event takes place in our text, is presented as *open*. This sealing up of the true sense of the scene, is copied from the visions of Daniel, of the same event. Light will be reflected upon this tenth of the Revelation from what we have in Daniel, chapter xii. The prophet Daniel had predicted the rise of the wilful power of the last days, as shall by-and-by be shown. It is said, Dan. x. 1, that "he understood the thing, and had understanding of the vision," even as is implied in our text, that John had some understanding of the things uttered by the seven thunders. But Daniel was commanded (Dan. xii. 4) to "shut up the words and seal the book even to the time of the end!" as again in verse 9, "Go thy way, Daniel, for the words are closed up, and sealed till the time of the end!" precisely as John was directed in our text, to "seal up the things which the seven thunders uttered, and write them not!" The former is the *parent-text* of the latter;

both being of the same period and event. The passage in Daniel is followed in the same verse 4th, by information of an event, which should betoken the time when this seal upon the words should be taken off, viz., the missionary spirit of the last days, when "many shall run to and fro, and knowledge shall be increased!" or when the missionary angel of the last day shall fly, to preach the gospel to every nation, and kindred, and tongue, and people; then may the seal be taken off! The little book in the hand of Christ shall then be found open. The event of this judgment shall then have burst upon the world, and may be understood. We may here note, that the prohibition relative to this particular prophecy's being not to be understood till fulfilled, is so far from indicating that other prophecies generally shall not be understood till accomplished, that the indication is just the reverse. The prohibition here is a *special case*, and attends not the other prophecies; but the divine commands relative to them are, that they *may* and *should* be understood, even before their fulfilment, at least in some good degree, as has been shown.

We will now consult the parent prophecy in Daniel relative to the events in this tenth chapter of the Revelation. We find in Dan. x. 1, "a *thing* was revealed to Daniel; and the thing was true; but the time appointed was long!" This remark, and all that is said upon its event, go to assure us, that the thing then to be revealed was a *new event* of the last days: and the prohibition resting upon it (which has been noted) shows, that it was something besides, and subsequent to popery and the grand imposture of Mohammed. These had before been predicted, as well as the great eastern monarchies; but now some new and subsequent event of the last days was to be given to close this book; and this was to be sealed up till it was fulfilled. No hint was given, that the time before the antecedent events predicted in Daniel, should be long: but this new thing to be at last predicted, must be attended with this notice, that "a thing (clearly implying a new thing) was revealed to Daniel; and the thing was true; but the time appointed was *long*!" And he shows it to have been a thing connected with the battle of the great day of God, and the restoration of the Jews; as chap. x. 14, and xii. 1, where the event was to befall the *people of Daniel*; and was to be the occasion of Christ's standing up for them, and bringing a time of trouble, such as never was since there was a nation.

With these things in view, we will proceed to examine the thing which was thus revealed to Daniel. The whole of Dan. x. is taken up in preparation for predicting this then far future event; as is also chap. xi. to verse 35. A line of kings is given, in order to introduce Antiochus Epiphanes, a noted tyrannical and persecuting king of Syria, as a type of the infidel power to be predicted. This type, thus introduced, occupies from verse 21 to 35; and then, as is common in predictions of *type* and *antitype*, the writer slides, with no formal notice, from the former to the latter, and gives the event which was designed.

Dan. xi. 36, "And the king shall do according to his will." By a king, in such prophecies, is meant not any individual man, but a power, whether an empire, or kingdom, or republic. That a new subject is in this 36th verse introduced, is evident from what has been said; and from this, that the power described before this verse was clearly Antiochus, who lived centuries before the Christian era; but the being introduced in the 36th verse is a power of the last days, and which falls in the battle of the great day of God, at the close of the noted 1260 years, as is shown in the following passages in Daniel. A great power should arise, *wilful* in violent outrage of *all law*! It follows, "and he shall exalt himself, and magnify himself above every god." By a god here is meant a king, or civil ruler. "I said ye are gods." He shall magnify himself above every civil ruler; or, *a war with kings*, shall be one of his characteristics. His atheism follows: "And shall speak marvelous things against the *God of gods*." He will, in his early existence, deny the God of heaven. Verse 37, "Neither shall he regard the God of his fathers;" or, the power so long venerated by his ancestors as a god,—the pope,—he shall at first contemptuously reject and put down, however he may afterward,—from views merely secular,—in a degree establish him again. Then follows, "nor the desire of women." With all his outrageous licentiousness and lusts, he shall wage war with the female sex; as though all the tender regard for them which God has implanted in the human breast, had become extinct. Most fully did the French fulfil all this. The latter they fulfilled when they in wanton barbarity beheaded the innocent queen of their own nation, and followed up the event with the outrageous execution of 250,000 of their own innocent females; as was attested and well known at that day. They also abolished the institution of marriage, declaring it to be an insufferable

monopoly; and thus subjected their females to promiscuous brutal lusts! Well might such a trait of character as this be hinted of this infidel power of the last days, by its not "*regarding the desire of women!*" Paul gives the same trait of the same character, thus: "without natural affection," when describing, in 2 Tim. iii. 1-4, this power of infidelity in the last days; which see. The most fit "*natural affection*" of man for our female race, would be thus perverted; even that virtuous tender affection for the dear and dependent "*help-meet*" of man, destined to be the virtuous mother of his offspring! this affection, implanted by the Creator in the breast of man, should be, by this power of iniquity, attempted to be *torn up!* This stroke has been supposed by some to be the same with that in 1 Tim. iv. 3, "forbidding to marry;" which the papal see fulfilled in relation to its clergy. But it clearly belongs to another and subsequent system of infidelity. See and compare 1 Tim. iv. 1, with 2 Tim. iii. 1, and you will see the latter is an advance from the former. And never did popery so take to itself the character of not regarding the desire of women, as did the infidel power that burst forth in France in 1789.

Daniel proceeds, verse 38; "But in his estate shall he honor the god of forces:" or, when this licentious power shall come into operation, as having gained an existence, he shall "honor the god of forces:" shall honor *mahuzzim*\* (in the original); *fortresses, military munitions*. The word in the singular, *mahoz*, imports, a tower, fortress, strength. In the plural, then, and connected with a huge military force, it must mean its dependence on fortresses, or military munitions,—on generals, and the arts of war. This was the case indeed with the French. If they had denounced all subordination, all authority and rule; yet were their own eyes necessarily turned to a subordination to their own generals, leaders, and the arts of war. And this soon prepared the way for what follows. "And a god, whom their fathers knew not, shall they honor with gold, and silver, and precious stones, and pleasant things." An emperor, unknown to their fathers, shall they soon receive at the head of this military despotism, with the greatest magnificence. This now is all plain history. Bonaparte was this new god, unknown to their fathers. Verse 39;

\* In the margin of many great Bibles, this word *mahuzzim* is rendered "*god's protectors*." But this is a phrase, and not a correct rendering. And it is thus phrased to accommodate it, mistakingly, to popery, as though it related to their tutelar saints; but it does not thus.



"Thus shall he (this new power of atheism) do in the most strong-holds with a strange god, whom he shall acknowledge, and shall increase with glory. And he (this new emperor) shall cause them (his people) to rule over many; and shall divide the land for gain." The armies of the new empire, with their foreign god at their head, shall overrun the strong-holds of surrounding nations, whom he will subdue; and he will divide out the conquered nations among favorites for his own aggrandizement.

The prophecy proceeds (verse 40) to give a temporary prostration of this wilful empire, by a furious combination of nations from the north, like a whirlwind; composed of armies of cavalry, infantry, and a navy, or a naval power, ("with chariots, and horsemen, and many ships.") This whirlwind from the north, for a time prostrates his forests (armies), and drives him into his characteristic non-existence;" "who was, and is not, and yet is!" "who had a wound by the sword and did live!" whose feet and toes are "part of iron, and part of clay; partly strong, and partly broken!" Yet he again appears in this prophecy of Daniel, and does wonders, till he goes into perdition at the battle of the great day, when (Daniel informs us at the close of the chapter) "he comes to his end, and none shall help him!" Most perfectly is this picture, as far as the prostration in verse 40, fulfilled in events in France, and in her history of modern days. And most clear is the light thus reflected on the descent of Christ and the seven thunders, in Rev. x. This tenth of Revelation is thus but an inspired comment on Daniel's prediction of the rise of that wilful power of the last days.

Ver. 5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

We must here again have recourse to the parent text in Daniel's last chapter. After he had seen the things just noted, he beholds the Angel of the covenant (Christ) stand-

ing upon the *waters*; and heard him interrogated, "how long it should be to the end of those wonders?" Or, when shall the wilful power (here just described) go into perdition?—not when one dynasty of it shall be prostrated, and its power of iniquity be for a time checked: for the beast that was, and is not, and yet is, may have a succession of powerful leaders, as had the Roman empire in the first reign of its imperial head, in early days. Those feet and toes of the image, formed of iron and clay, may break before its final fall, and its parts "not cleave one to another," as Daniel assures shall be the case, Dan. ii. 40–45. This beast from the bottomless pit will know full well the arts of hiding in his midnight caverns, and of there healing his wounds! But the question here asked of Christ was, When shall that deep and fatal *system* end?—that system which nothing will utterly destroy but the exterminating fire of the great and notable day of the Lord!—when shall this exterminating event take place? Upon the question, the angel Christ, the same with that in our text, lifts up his hand to heaven, and swears by him that liveth for ever and ever, "that it should be for a time, times, and a half time! And when he shall have accomplished to scatter the power of the holy people, all those things shall be fulfilled." The battle of the great day then, in which this impious system goes into perdition, we here learn, is at the close of the notable 1260 years! All agree, that a time is a year; times, two years; and half a time, half a year; each day in the account standing for a year; and each year being reckoned of 360 days, from the views of the ancients. This time then, is 1260 years;—the noted time in prophecy for the residence of the church in the wilderness! The probable commencement of this noted period will be shown in the lecture on the papal beast, in Rev. xiii. 11, to end. The thing decided by the oath of the angel of the covenant here, is that this power shall be destroyed at the close of the 1260 years,—that the time of its duration, after it arose, was from the time of that rise, till the close of the 1260 years. And that oath of the angel, in Daniel, gives the exact sense of the oath of Christ, in our text, which is but a comment upon it. In the latter, his words are, "*chronos ouk estai eti!*"—rendered in our translations, "there should be time no longer." Granting the Greek words are capable of giving this sense; they are no less capable of giving the following,—"*the time shall not be yet*" (but clearly meaning that it shall not be long defer-

red). The parent text, in Daniel, shows that the latter is the correct rendering here,—as also does the following verse in our text: “But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets;” alluding, no doubt, peculiarly to this parent text in Daniel. We hence learn, that the seventh trumpet is future, at the time in our text, but not *far* future. And the utter destruction of this enormous influence of infidelity would not be till then; and should be no longer deferred than to that event. For the seventh trumpet is to destroy this very power, and all that is found wickedly connected with it. But, while the sentiment of the oath of Christ in our text, rests on the sentiment of his own oath in Daniel, and hence must mean the same thing; its phrascology goes to correct a mistake, prevalent with many, in the course of the terrors which were to attend the rise and progress of this system from the world below, viz., that this is the battle of that great day of God! The oath says, No, that event is not yet: but in the seventh trumpet (which is still future, though not far distant), the scene shall be accomplished! But the horrors of this descent of Christ, and of the seven thunders, are antecedent to, and distinct from the battle of the great day,—the seventh trumpet. And the whole union between Daniel and John, upon this subject, shows that these two events are distinct; though the former may be most naturally mistaken by many for the latter. And it was shown, in the preceding lecture, that other prophecies have allusion to these two events, as distinct, and at some distance from each other. Joel assures us, “the sun shall be turned into darkness, and the moon into blood, *before* the great and notable day of the Lord comes.” The sun of regal authority should be darkened, and the moon of armies turned to blood, *before* the seventh trumpet,—and *distinctly from it*. Our Saviour, in his predicted coming, Matt. xxiv., Mark xiii., and Luke xxi., manifestly includes in this his prediction, his coming in the battle of the great day of God, to destroy Antichrist. (To be convinced of this, read 2 Thess. ii., and Rev. xvi. 15, and its connexion.) And among the signs of this coming of Christ, in the battle of that great day, are “wars, and rumors of wars;” meaning that there should be such a signal course of wars, as to seem to imply that there never were wars before. This is the same, probably, with the seven thunders in our text. And Christ there adds, “See

that ye be not *troubled*,"—in Luke, "be not terrified,"—implying that those wars should be peculiarly terrifying; and then our Saviour adds, as in his oath in our text, "the end (the closing scene) shall not be yet,"—as in Matthew:—in Luke, "For these things shall first come to pass, but the end shall not be by-and-by," or immediately! We have here the same sentiment with that in our text—"The time is not yet, but in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished!" These seven thunders terrified the world from the year 1789, for about twenty-five years; till the whirlwind from the north, Dan. xi. 40, prostrated a dynasty of that power, and gave to the world a temporary quietus: and those terrors were indeed mistaken, by many, for the seventh trumpet.

Ver. 8. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The ambassador of Christ is here directed to go and take the little open book, which was in the hand of the angel. It was not given for nothing. Its being open was not without meaning. Its contents—long sealed up—should now be known. The time had now arrived when the seal upon it should be taken off, and its contents ascertained. The faithful minister goes to Christ, and prays for the little book. The true sense of Christ's predictions must be learned from *him*, from his word and Spirit, in view of his signal providences. And such teaching must be from him devoutly sought; and when the humble learner says, *Give me, I pray thee, the little book!* Christ will say, *Take it!* Yea, "take and eat it." "Let him that readeth understand." "Thy word was found (says the prophet),

and I did eat it." This is the Bible expression of devoutly and diligently studying the prophetic scriptures, and the great passing events of Providence as fulfilling them. This is the true discerning of the signs of the times. "Ye hypocrites; ye can discern the face of the sky; how is it that ye cannot discern the signs of the times?" It was noted, in a past lecture, that each of the four *living creatures*, as an emblem of the gospel ministry, when a seal opens a new signal event, calls, "Come and see!" People have a right to inquire of their spiritual guides, "Watchman, what of the night?" And the watchman should be able to give a correct answer. John finds, on eating this little book, what he was before assured would be the case—"and it was in my mouth sweet as honey; but as soon as I had eaten it, my belly was bitter." The first discovery of the contents of this little symbolic book, was sweet. To learn the true sense of these prophetic scriptures, and the correct view of their events—to learn that God has thus renewedly taken in hand the blessed work of building up Zion—that the time has come for many to run to and fro, and that knowledge shall be increased; these things afford to the true preachers of righteousness, and the friends of Zion, exquisite pleasure. But when the subject is well digested and understood; when the terrors connected with its fulfilment,—of judgments upon enemies, and especially of signal trials to the people of God, shall be correctly considered; these contents of the little open book are found to be bitter, and similar to the roll of Ezekiel, that was "full of lamentation, and mourning, and wo." This bitterness of the little book, after being well digested, is here explained by Christ thus: "Thou must prophesy again before many peoples, and nations, and tongues, and kings!" As though he had said—Ye ministers of my gospel, and children of Zion, must again be called to bear testimony for me, before great men of the earth! This, Christ assures, must be done "*again!*" as though the peculiar kind of prophesying, here in view, had for a time ceased; but must be resumed. If they had fondly hoped such peculiarly trying duties of the Christian religion were done away—and light and liberty had chased them from the world—they must, for a short time, be resumed, even before the Millennium. This seems to be the true sense of the bitterness of the little book.

Do we find any thing in the parent text in Daniel (of which our text seems to be but an illustration), to accord

with this? *We do indeed.* The oath of Christ there assures us, that at the end of the 1260 years, the wilful power which had been presented, should be destroyed; but not till "*he shall have accomplished to scatter the power of the holy people.*" Then "*all these things shall be finished.*" It is solemn indeed to find it here taught, that this power (known as the beast from the bottomless pit) is to prevail to "*scatter the power of the holy people,*" just before his destruction. This is the healed head of the secular Roman beast; the same as the new beast of the last day, ascending, full of the names of blasphemy, from the infernal region, and sinking soon in destruction. Rev. xvii. We have thus the explanation of the *bitterness* of the little book in our text—the same, we must apprehend, with the slaying of the two witnesses, in Rev. xi. The event is there noted as being at the close of the 1260 years, and is said to be by the "*beast that ascendeth out of the bottomless pit!*" the same power with this wilful system in Daniel described. These things will receive further illustrations in their several places. Thus interesting are the trials which yet await the church.

The present inhabitants of the civilized world, who have lived to see half a century, have lived to witness the notable event which is designated by the descent of the adorable Angel of the covenant, in this tenth of Revelation; and it has afforded them a season of great instruction. The people of God in our United States have been most advantageously situated to see and improve those amazing scenes, and to derive the most solid lessons of instruction. We have been happily out of the reach of the immediate scenes of desolation; and yet sufficiently near, to behold and to learn the best lessons of wisdom. Often, during these terrors, did I fancy myself to be like one seated on a promontory, with a good glass, to behold a most tremendous *sea-fight* between all the navies of the most powerful nations, formed in two lines of battle, and for years together, in a blaze of the most furious contest!—feeling myself to be sufficiently distant from the power of the fatal shot; and yet sufficiently near to perceive every movement, every discharge, and the fate of every sinking ship. And while thus beholding, I formed my present view of the scenes of this tenth chapter of Revelation; the correctness of which, all subsequent views have confirmed.

## LECTURE XII.

### REVELATION XI.

Ver. 1. And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

3. But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles ; and the holy city shall they tread under foot forty *and* two months.

This chapter gives a general view of the papal apostasy ; of the trials of the people of God as his two witnesses ; of the third trumpet ; and of the introduction of the Millennium. The reed, in the text, was a ten foot measure, made of reed, a light kind of wood ; and was such as was often used to measure land, buildings, or other surfaces. The temple to be here measured was a well-known visible emblem of the church on earth. Says an apostle, " Know ye not that ye are the temple of the Holy Ghost ? " " Ye are the temple of the living God ; as God hath said, I will dwell in them." The temple of God at Jerusalem, consisted of a capacious covered building, and two courts ; an inner and outer court. The inner court joined the door of the large covered building ; and was for the priests. The altar for burnt offerings was here placed. And the outer court was for the accommodation of the common people of Israel in public worship. They were not permitted to enter the inner court, the court of the priests, unless individually, and when offering their sacrifices. To the second temple, a third court was added, called the court of the Gentiles, and designed for gentile worshippers. This gentile court was accounted holy in no other sense, than as a part of the holy city Jerusalem. In the large covered building of the temple, was contained the Holy of Holies ; and various sacred emblems. This whole pile of buildings was called the temple : and it was an emblem of both the human body of Christ ; and of his visible church on earth. The latter are hence known as the temple of

God; as well as his chosen generation, his royal priesthood, his holy nation, his peculiar people, to offer up special sacrifices acceptable to God by Jesus Christ. In our text, the temple, comprising the great covered building, and the two courts first built, was to be measured. But the outer court, the court of the Gentiles, was to be left out of the measurement. This court was now presented as an emblem of the apostate and corrupt church of the Romanists, which could no longer endure the measurement of gospel rule. This had become unmeasurably corrupt. In the first formation of the ancient tabernacle, Moses was admonished to make all things after the pattern showed him in the mount. By this rule must the church and her concerns be formed; and then she can endure the measurement of the oracles of truth. But that great court of the gentile church, which for 1260 years should torture the true witnesses of Christ, should have no measurement of evangelical truth attempted upon it. It should be viewed and treated as fatally and utterly corrupt! That part of the professed city of God should be trodden under the feet of Gentilism, forty and two months. We here learn that at the commencement of the noted 1260 years (the same as the forty and two months), the papal church became utterly abominable, and was of God utterly rejected.\* "The holy city shall they tread under foot forty and two months!" a phrase borrowed perhaps from the words of our Saviour, "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." If the enemies of

\* As the 1260 years stand as a notable period in the prophecies; a few remarks for illustration shall here be given. This period we find in Dan. vii. 25; "a time, times, and dividing of times." Dan. xii. 7; "time, times, and a half." Our text, "forty and two months." Verse 3; "a thousand two hundred and threescore days." Chap. xii. 6, and verse 14; "a time, times, and a half time." These all mean the same period—1260 years. By a time, is meant, a year: times, two years: and half a time half a year. These make the forty and two months. And all the different expressions of the period, reckoning (as did the ancients) 360 days to a year, give 1260 years. God said to Moses, Num. xiv. 34; "After the number of the days in which ye searched the land, even forty days, each day for a year, ye shall bear your iniquity, even forty years. In Ezek. iv. 6, the prophet was ordered to lie on his side forty days, as a sign to the people. God said, "I have appointed thee each day for a year." This, therefore, became one mode of reckoning prophetic time;—a day for a year. And Daniel, chap. ix. 24; in predicting the time of the coming of Christ, hence graduated the period, giving seventy weeks for four hundred and ninety years. All prophetic time is not necessarily thus reckoned. But some is manifestly thus reckoned.



the church of Christ were to hold Palestine as a realm no better than grossly pagan, till about the close of the noted 1260 years; the immeasurable iniquity of the papal power would hold that vast territory of Christendom, which was within its power, in a state no less degraded and hateful.

Ver. 3. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

Much has been said by writers on the question, *who are the two witnesses?* The different views which have been given, will not be here noted, on this, nor on many other questions in this book. Such a process would so encumber these lectures, that it will not be attempted: it would serve only to perplex. On this question, and on other points generally, I shall take the liberty to give that sense, whether ever before given or not, which, after my best consideration of the subject, shall appear best to accord with Inspiration, the analogy of things, and historic facts. The two witnesses will be here considered as an appellation given to all the true people of God, during the period noted. They are those who can truly endure the measurement of the word of God, as the antecedent texts decide; those who belong to the mystical temple and body of Christ. The description of them may have a special allusion to the true ambassadors of Christ; yet not to exclude his common members.

The phrase, "my two witnesses," seems to imply that some beings are peculiarly known by this appellation. Who then are, in fact, best known by it? The ambassadors of Christ are thus. "Ye are my *witnesses*," said Christ to them. "Ye are *witnesses* of these things." "And ye shall be *witnesses* unto me, both in Jerusalem, and in all Judea, and unto the utmost parts of the earth." Those words our Lord addressed to his ministers, just before he ascended; having given them their commission, and promised to be with them always, even unto the end of the world. Here then, are men known, in the word of God, as Christ's witnesses; as also in the following passages: "This Jesus hath God raised up, whereof we (the apostles) are all *witnesses*." Again: "Whom God raised

from the dead, whereof we are *witnesses*." "And with great power gave the apostles *witness* of the resurrection." "And we are his *witnesses* of these things, and so is also the Holy Ghost." "And we are witnesses of all these things, which God did." Ananias said to Paul, "For thou shalt be his *witness* unto all men." Peter says, "The elders among you I exhort, who am also an elder and a *witness*." Who, or what, besides the ambassadors of Christ, can claim such a number of inspired testimonies direct to the purpose? In ten passages they are thus denominated. The witnesses prophesy, or preach, "in the days of their prophecy!" To whom besides does this so fitly apply, as to the ministers of the gospel? The witnesses are noted as "the two prophets; that torment them that dwell on the earth." What other prophets torment them that dwell on the face of the earth? These are the two olive-trees," Zech. iv. 3, 11, 14; standing one on each side of the candlestick; and are explained as being Joshua, and Zerubbabel; who unitedly prefigured Christ as our Priest and King. Of them the angel said to Zechariah, "these are the two anointed ones (Hebrew, *sons of oil*), that stand before the Lord of the whole earth." But who, on earth, are more fitly called anointed ones (*sons of oil*), standing before the Lord of the whole earth, than the ambassadors of Christ? These are the same with the four *living creatures*, in this book, who stand between God and the elders,—common members of the church.

But, although the descriptions of the witnesses have thus a striking allusion to the ministers of Zion; they do not refer exclusively to them. For the witnesses are also the two candlesticks, in the text. But a candlestick is a noted emblem of the whole church of Christ,—ministers, and common brethren. See Rev. i. 20; and ii. 1, where Christ assures us that the seven stars are the angels (pastors) of the seven churches; and the seven candlesticks are the seven churches: and where our Lord thus distinguishes between these two classes of men; and yet treats them as in a close connexion. "These things saith He that holdeth the seven stars in his right hand; who walketh in the midst of his seven golden candlesticks." True ministers and Christians all unite in bearing their testimony for Christ. And it is testified of the church, including her ministers, as follows; "The Spirit, and the *bride* say, come." Thus the preachers of righteousness, and all their lay-brethren, form this whole,—the two witnesses.

But why is their number noted as *two*? Whether the duality of the two branches just noted, forms any part of the reason, I will leave. Pastors and churches form but one, and the two witnesses, in fact, form but one general testimony for God. Various biblical considerations, as well as historic facts, favor the idea of a *duality* of the witnesses of Christ. There must be two witnesses to constitute a legal testimony. See Deut. xix. 15; and Matt. xviii. 16; 1 Tim. v. 19; where two are noted as necessary to warrant conviction. And in the most trying times of the dark ages, God never left his cause without ample witnesses; though their number was often small. In the sacred oracles, we find Moses and Aaron must be associated, to operate as the witnesses of God; Elijah and Elisha; Joshua and Zerubbabel; the disciples must be sent out *two* and *two*! And something like a duality seems to have been furnished, to bless the church of the faithful, in the dark ages;—as, John Huss, and Jerome of Prague; Luther, and Calvin; Cranmer, and Ridley; the Waldenses, and Albigenses. These dualities seem to favor this idea of a duality in the witnesses. In the present time, the church in America, and the church in Great Britain, form the essential two, in commencing and supporting the flight of the missionary angel. And the church of the Jews, and of the Gentiles will be the final means of the conversion of the world, after the battle of the great day shall sweep Antichrist into perdition, and shall leave a remnant over the earth to be brought into the fold of Christ. If these reasons be not fully satisfactory; the sovereignty of God is sufficient; “Even so, Father: for so it seemed good in thy sight.”

Ver. 5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

We have here a striking allusion to the powerful efficacy of holy Christian prayer. It fails not to engage the omnipotence of God in behalf of the persecuted church. “And shall not God avenge his own elect who cry unto

him day and night, though he bear long with them? I tell you, he will avenge them speedily." The witnesses destroying their enemies with fire from heaven, seems an allusion to Elijah's calling down fire from heaven to consume the captains and their fifties, who were sent by the wicked Ahab to take him: as also their having power to shut heaven, that it rain not in the days of their prophecy, must allude to the drought, occasioned on the idolatrous Israel by the prayers of Elijah. And their turning water to blood; and their smiting the earth with all plagues, as oft as they will, must allude to the plagues on Egypt, inflicted by the instrumentality of Moses in behalf of the liberation of the chosen tribes. The holy oracles honor the saints, in their afflictions from the wicked world, with the possession of a power like this, for their defence. But the true sense is,—God does these, or similar works of judgment, in answer to their prayers for Zion's salvation; and in vindication of the Christian cause. We accordingly find such language as the following, in the Holy Scriptures, relative to the honor and power of the people of God: "Let the high praises of God be in their mouth, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all the saints." In one of the prophecies, the church, in these last days, is directed to use a new threshing instrument, having teeth, to thresh the nations, and beat them small as powder, that the wind may carry them all away! A great meaning is contained in such figures, which the wicked world will too late discover, to their cost, for all their pride and malice against the cause of Christ on earth. The wicked queen Mary had learned a little of this sentiment, when she felt that she would "rather have ten thousand men in arms against her, than the prayers of John Knox!" Such figures must be viewed as alluding, not to any malevolent vindictive spirit in Christians; but to the influence of their holy intercessions with God in behalf of his cause, and the fulfilment of his word for Zion's salvation. They both allude to, and confirm the *fact*, that "the effectual fervent prayer of a righteous man availeth much." They hint to us what all the effectual fervent prayers of the followers of Christ will avail, when put in operation in behalf of Zion's afflicted cause, and pleading for the fulfilment of God's word, in

the protection of his churches on earth. They know, feel, and rejoice, that vengeance belongeth unto God, and not to them; and they plead with God to build up his own cause in his own way. God then, in his own time and way, performs *his work*, "*his strange work*" of judgment, in behalf of his own kingdom of salvation, in which his children adoringly acquiesce; and he condescends to ascribe the event to them, inasmuch as he does it in their behalf, and in answer to their prayers for his own glory. And thus he says, "All things are yours." "All things shall work together for good to them that love God." And he adds, as Rev. ii. 27; "He that overcometh and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of my Father!" (See Psalm ii. 8, 9.) This commission was given to Christ; and he thus gives it to his faithful children;—not to be the efficient cause of judgments, as he is; but to have the honor of being one object of his judgments; as interceding for his cause; and as having fellowship with him in his methods of judgment, and of grace.

We learn how we are to esteem the religion of the *papal system*; *unmeasurable* iniquity and abomination! The same we learn in 2 Thess. ii.; "Whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness;" "who opposeth himself above all that is called God, or worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," in his blasphemous self-exaltations. See the abominations of this character of popery in the second beast, in Rev. xiii. 11, to end; and as personified by the woman, Rev. xvii. 1-5. We have here "Mystery, Babylon the Great, the mother of harlots, and abominations of the earth,"—"drunken with the blood of the saints,"—defiling kings of the earth; and rendering the millions of her deluded votaries drunk with the wine of her filthiness!—dashing out in her purple, and scarlet, gold, precious stones, and pearls; holding her golden cup filled with unmeasurable abomination. This scheme is the most fatal delusion;—"the way to hell, going down to the chambers of death." No fel-

lowship is to be held with her. "Come out of her, my people: be not partakers of her sins; that ye receive not of her plagues." Wretched is the nation, or part of a nation, where this polluting system shall prevail, or be thought well of! Where it touches, it will defile and ruin. It will gender infidelity; and lead on to the battle of the great day. "I beheld then, because of the voice of the great words which the horn (popery) spake, I beheld till the beast (the atheistical system produced from it) was slain, and his body destroyed, and given to the burning flame;" "cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented for ever."

May we have our lot with the two witnesses. In order for this, we must possess their character, make and maintain their faithful prayers, and thus wait on the Lord. Things with the two witnesses, and their enemies, will be found ripening to a crisis. The only safety of true Christians will be in living near to God. Then will their prayers bring down for them all needed aid from heaven; and their cause will, in due time, ascend thither, and their enemies will with despairing eyes behold them. Do we then, belong to the true witnesses? To what do we bear witness? Do we truly support the doctrines of grace?—the duties which God demands of men?—the gospel motives of salvation? Is this our faithful witness; while many turn away their ears from the truth, and are turned to fables? Is our witness borne for Christ truly practical, as well as evangelical? Is it in the exercise of the new heart which God gives?—"Created in Christ unto good works; truly born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?—having the love of God shed abroad in our hearts by the Holy Ghost given unto us?—beholding the glory of God as he is in himself, and being changed into the same image by the Spirit of the Lord?" Do we carefully avoid the spirit and conduct of such as turn into crooked ways; who cry lo, here; or lo, there; and cannot endure sound doctrine? Do we stand and inquire for the old path, the good way of salvation, where the new-born have gone, denying themselves, taking up the cross, and following Christ? Do we thus in spirit and practice hold forth the word of life, as children of the light, and of the day? Are the enemies themselves constrained to take knowledge of us that we have thus been with Jesus, and have truly learned of him? Decide these

questions in the affirmative; and the immunities and salvation of the two witnesses will be ours. Their people will be our people; and their God our God!

## LECTURE XIII.

### REVELATION XI.

#### *(The Slaying of the Witnesses.)*

Ver. 7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

We have here an event of deep interest; to find the sense and the period of which, now claims our attention. I have been of the number of those who fondly hope that this solemn event is past: but on further inquiry, I have been led to doubt of the correctness of this, and finally to apprehend that it is yet future. Various events have been presented to the public as the slaying of the witnesses; most of which may be seen in Bishop Newton on the prophecies (vol. ii., page 226-9); which will not here be adduced. That noted writer gave his own full belief that the event was then still future. One writer has given his opinion that the event took place in the revolution in

France of 1789, when atheism did to some extent triumph on the papal earth, and furious attempts were made to banish Christianity from the world. Probably more may be said in favor of that event's being the slaying of the witnesses, than in favor of any other past event. But, could the few Protestants who were then slain or silenced in France, be entitled to the appellation of the witnesses of Christ on earth? It must be difficult to admit this. Where did the rejoicing of all nations and tongues, which we are assured takes place on the slaying of the witnesses, occur upon the events of that revolution? The state of the nations on the Roman earth, at that time, formed an exact contrast with this. All, except the infidels of illumination, were terrified at the events of that revolution, and trembled for their own existence: so far were they from "rejoicing, and sending gifts one to another!" Nothing took place at that time, after three years and a half, which could amount to the resurrection of the witnesses, and their ascension to heaven in the sight of their enemies. I shall now state some difficulties which appear in the way of viewing this event as past.

1. The time given for the slaying of the witnesses, seems to show it to be now future. They were to prophesy, clothed in sackcloth, 1260 years; and it is "when they shall have finished their testimony," that they are slain. But the close of the 1260 years brings us to the destruction of the beast from the bottomless pit; as has been shown from Dan. xii. 6, 7, where the oath of the Angel (Christ) that the close of the time, times, and a half (1260 years) brings the end of the wonders, or the destruction of the wilful power there described; which has been shown to be the same with the beast from the bottomless pit which slays the witnesses; and its destruction the same with the seventh vial, or the battle of the great day of God. This event then, is at the close of the 1260 years; and the slaying of the witnesses is at the close of the 1260 years; and the same period being ascribed to each of these events, shows them to be at least very nearly at the same period. And hence, as the end of these wonders, or the battle of the great day of God, is now future (being subsequent to the restoration of the Jews); the slaying of the witnesses must be future. In verses 11-14 of this chapter, we find that the resurrection of the witnesses is near the close of the period assigned to the second wo, as it there soon follows, "The second wo is past, and behold the third wo



cometh quickly!" and the next verse presents it. This forbids that the slaying of the witnesses can be a past event.

2. What is said of the three unclean spirits like frogs, Rev. xvi. 13-16, does the same. For surely the great effect of this threefold agency from the dragon, the beast, and the false prophet, must now be future. It is an event to be accomplished between the sixth and seventh vials; thus it is to take place after the destruction of the Turkish government, and to prepare the way for the final ruin of Antichrist. But the object of this general diabolical agency,—going forth unto the kingdoms of the world to gather them to the battle of that great day of God,—is to excite the last and most violent attack of the kingdom of Satan on earth upon the cause of Christ. And can this be an event to be accomplished after the slaying and the resurrection of the witnesses? Must not the slaying of the witnesses result rather from this gathering of all the world against Christ, and be the event which brings him down to destroy his enemies? This event of Christ's destroying his warring enemies, is given in chap. xix. 19; "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him who sat on the horse, and against his army." I here again ask; can the attack of this same beast upon the witnesses, his having slain them, and their having arisen, and ascended up to heaven, and their enemies having beholden them, be an event long past, when this new violent attack is made upon the church of Christ? Is not this last gathering of all the powers of Satan on earth against the church at the very time of their slaying of the witnesses? This much better accords with all that is testified relative to the event. Jesus Christ (it will then be found) has risen in the majesty of his glory, to cut off the enemy, when the slaughtered witnesses rise from the dead, and ascend up to heaven, and their enemies behold them! The latter stroke indicates their terror and dismay at the sight of the witnesses now triumphant; rather than their courage to make a new attack. No—as the mystical resurrection and ascension to heaven of the witnesses, evince that Christ has come to vindicate their cause, and to take their enemies in hand (as the decisive battle immediately follows); so the slaying of them is but three years and a half before the commencement of this new interposition of Christ in their behalf, and cannot now be a past event.

3. Other prophecies corroborate this sentiment. Rev.

xiv. commences with a view of the reformation, as will be shown on the chapter;—the appearing of the heavenly Lamb on Mount Zion! In verse 6, the angel of missions commences his flight round the world; an event now accomplishing. A second angel of general influence follows,—testifying that “*Babylon is fallen!*” The flight of this second angel is now manifestly future. A third angel follows, calling on all, upon the penalty of eternal death, to flee from all affinity with the beast, as will be shown upon the passage. This, as might be expected, excites ire and persecution from the enemy thus implicated: and it hence follows, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus!” These hints, and what follows, imply much relative to new trials of Christian faith and patience. “And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth (from the time of the commencement of these new trials). Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” These warnings, and what still follows, imply much, relative to new and signal trials to the church. It has ever been a fact, that “blessed are the dead which die in the Lord.” But this text is here a chronological passage, and has a peculiar meaning at a peculiar time. It implies new and signal trials to the living at that time. Hence, Christ is noted as immediately appearing on his white cloud of the judgment and victory of the battle of the great day! He appears there with the sharp weapon of his indignation, now to reap the wicked harvest, and to gather the infidel clusters of the vine of Antichrist. “Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.”—“Gather the clusters of the vine of the earth, for her grapes are fully ripe;” and the decisive work is done! This series of events strongly indicates that the slaying of the witnesses follows the flight of this third angel;—trying the patience of the saints; causing that “blessed are the dead which die in the Lord from henceforth;” and bringing down the Captain of our salvation for the harvest and the vintage! Now, shall we say or admit, that the slaying, and the triumphant resurrection and ascension to heaven, of the witnesses, are events anterior to the flight of the first missionary angel here, whose mission is now blessing the world?

In Rev. x. the same thing appears. It has been shown that the descent of Christ there, and the seven thunders,

were accomplished in the infidel French revolution,—that this was naturally mistaken by some for the battle of the great day: but the oath of Christ corrects this mistake, and assures that the battle was not yet; “but in the days of the seventh angel, when he shall begin to sound (an event still future), the mystery of God shall be finished;” or the battle shall then commence, and be soon accomplished. And here, subsequent to the seven thunders, is the bitterness of the little book; or the fact, that “thou must again prophesy before peoples, and nations, and tongues, and kings;” a kind of prophesying which had been laid aside, but which must again be resumed, before the seventh trumpet, and to introduce that event. Let it here be asked, can this experience of the bitterness of the little book,—this new prophesying before peoples, and nations, and tongues, and kings,—be viewed as accomplished before the descent of Christ, and the seven thunders here given? Surely not. They are future of these scenes. And must they not then be future of the present period?

4. Sentiments of noted writers on this subject are entitled to some consideration; more at least than the mere conjectures of men who have never bestowed any serious and patient attention to the prophecies. Bishop Newton, after giving all the schemes of past authors upon this point, gives his own opinion that the event was still future. Mr. Scott gives as his full belief, that it was future of his day.—He says, “Many private interpretations (for so they appear to me) have been given of this passage (the slaying of the witnesses), as if it related to the martyrdom of individuals; or partial persecutions, in some times past. I cannot but think that it relates to events *yet future*; and that it will be fulfilled about the sounding of the seventh trumpet.” In a subsequent edition of his Bible (speaking of his former comments on this passage), he says, “Since that time, I have had abundant opportunity of reconsidering my interpretation (of this passage), and of comparing it with those of many others, and with events which have occurred. I must, however, avow my *full conviction*, that the transactions have not hitherto taken place!” Mr. Scott shows, that the triumphs of persecutors in Germany, Bohemia, Spain and Italy, do not amount to any thing that can be called the slaying of the witnesses. The time of the event, “when they shall have finished their testimony,” he proceeds to show, is *manifestly future*. I will call no man *father*, upon earth: but the reasoning and views of such men

as Newton and Scott, will have with me, much more weight, than the confident assertions of men who speak only according to their *wishes*, and *intuitive views*, but have never duly investigated the subject.

5. The beast that slays the witnesses, is another besides the papal beast; and therefore no past papal persecutions can amount to it. It is (our text assures) "the beast that ascendeth out of the bottomless pit," that makes war upon them, and overcomes them, and kills them." This is the infidel power of the last days. See Rev. xiii. 3-7; and xvii. 3, 8, 14. This is noted as the old pagan Roman beast, recovered to life, in the last days. It is a power of infidelity, licentiousness, and military despotism. It has already appeared and exhibited its infidel nature and design. It is a beast "that was, and is not, and yet is." It has, at times, only a mystical and invisible existence; but a real one, till it goes into perdition at the battle of the great day of God. This is the mischievous agent in our text. The last part of his existence is noted as terrible, till he goes into perdition; "till his body is destroyed, and given to the burning flame." This is the beast that with the dragon and the papal false prophet leads the kings of the earth and their armies to the last battle with Christ and his army,—the church. Rev. xix. 19; Dan. vii. 11.

6. In the scene at the Red Sea, light is reflected on this subject. That destruction of the Egyptians was a type of the destruction of Antichrist, in the seventh vial, as is evident from the fact, that at the close of this vial, "the song of Moses and of the Lamb," is sung; Rev. xv. 3. This teaches that the scene at the Red Sea was a type of the battle of the great day. In the type, Israel had set out for Canaan; the Egyptians had been terrified at the death of the firstborn, and had hastened Israel away. But they afterward pursued them; and the chosen tribes, after they had supposed all danger was past, found their greatest trial of all. So it may be in the antitype. After it is thought all danger is past, and the church is going directly into the Millennium—her greatest trial, as in that case, may come; the gracious removal of which will occasion "the song of Moses and of the Lamb." (See Exodus xv.)

7. The oath of the angel decides as follows, Dan. xii. 7, relative to the wilful infidel power of these last days; "And when he shall have accomplished to *scatter the power of the holy people*, all these things shall be finished." This

he says, when noting the event which closes the 1260 years; or the destruction of this wilful power. It takes place upon his accomplishing "to scatter the power of the holy people,"—the very event in our text! Must not this be now future? Says our text, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war upon them, and shall overcome them." At the close of their 1260 years, then, this beast shall, for a short time, "scatter the power of the holy people!" Then he himself shall go into perdition; and the mystery of God shall be finished. The sense of this scattering of the power of the holy people, the event will in due time unfold. This making war upon them, overcoming them, and killing them, must import something of deep concern!

Mr. Scott says, "present appearances do indeed favor the opinion, that the general and successful war of the beast against the witnesses will be conducted under another form and other pretences, and perhaps by other instruments and means, than have been former assaults. Papal persecutors were concealed infidels. And infidels concealed under any other mask, may equally answer to the prediction." Although I had never seen these remarks of Mr. Scott, when I formed and published my sentiments upon this subject, I was struck when I found his sentiments so accordant with my own.

8. An argument to show that the witnesses are not yet slain, is the *fact*, that none who are in favor of its being a past event, are able to *point to it*! The description of the event is such, that had it been transacted, none could afterward be at a loss to show the fact. The witnesses are slain; they lie in a street of the great city, unburied; all nations and tongues of the wicked triumph over them; they rise from the dead; they ascend up to heaven, and their enemies behold them. Are things like these to be done in a corner, and unable to be discovered? Impossible. There is, the same hour, a great earthquake, which shakes down a tenth part of the great city, or system. Many are slain, and all are terrified, and confess God's hand. These are great and notable events; have they taken place, and yet none can point them out!

9. It does not become man to disbelieve or undervalue the warnings of the word of God. They are given for important purposes, and should be believed and improved. It would seem natural for erring man to mistake so great

an event as the flight of the angel of missions over the earth, to plant the gospel in every nation, kindred, tongue, and people (a thing not yet finished), for the actual dawn of the Millennium. But we find this event is, in Rev. xiv. 6, distinct from the commencement of the Millennium, and antecedent to a number of most important events, which are themselves antecedent to the Millennium. And these events should not be blended or overlooked. If the church has scenes of danger before her, and God has given warning of it; it will not aid the cause of Christ to cry peace, and assure her, her warfare is already accomplished. If soldiers have a battle to fight; it but ill prepares them for it, to assure them they have already gained the victory, and the enemy are vanquished. Should such assurances be given them, lest they be discouraged, would this prepare them for the battle? The Millennium is certain, and will be glorious. But it will be just preceded by the battle of that great day of God; the last and most violent attack of Satan. And no victory must be shouted previous to this, unless by anticipation. The armor must be put on and kept bright, and the warnings of the word of God sounded. If the short depression of the church, in our text, would discourage, if known beforehand; why did Inspiration predict it? This question is of great weight, should it prove that it is now a past event. It was *once* future, and was *predicted*. Should it then have been suppressed, lest Christian exertion should be discouraged? It is to be hoped that all Christians are not so mercenary as this; that they follow not Christ for the loaves and fishes; but for the miracles. Those who labor in the cause of Christ, only in the belief that all the worst days to Zion are past, and only good days are before us, and they may live to see the Millennium,—possibly are not among the best workmen for the kingdom of heaven. When Jeremiah announced to the Jews that they had great evils to experience from the king of Babylon, he was cruelly persecuted; while the prophets (such as they were) who assured them no such trials were ahead, were caressed. But Jeremiah proved the true prophet, and the best friend. The disciples were elated with high expectations relative to a kingdom of Christ, which they should soon behold in vast magnificence. Our Saviour, to correct their error, assured them the Son of man was going to be rejected of the elders, crucified, and put to death. This, with the zealous Peter, was too much. How vastly dis-

couraging! "And Peter took Jesus, and began to rebuke him. This be far from thee, Lord. This shall not come unto thee." Jesus turned, and said to Peter, "Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men!" True soldiers of the cross will, when acting in character, believe and improve the most trembling warnings of Heaven; and will engage to fight the good fight of faith, though called to seal their warfare with their blood. "He that would save his life, shall lose it." Christ's soldiers are not called to enlist under his banner with a belief that the enemy are already vanquished; nor that the way to heaven is henceforth smooth and bloodless. Such are not the motives which Christ addresses to his true followers. But he does allow them to rejoice, that the greater the cross, the greater the crown. And the rewards of the last great day may convince us, that those who live just before and at the slaying of the witnesses had a lot of duty assigned them not inferior to any of his followers on earth, and not the least animating of them all. If any are disposed to lend their silver, gold and jewels to the tribes of the Lord, with an expectation only of redoubling their property thereby *in time*; the donations may serve the Israelites indeed; but the donors will lose their reward. Happy are they who aid the cause of Christ with views truly evangelical. We must cast our bread upon these waters of preparing the way for the Millennium; and wait till the days of heaven to find it.

The street of the great city in the text, where the slain witnesses lie, must be shown by the event. It no doubt means in the most open view of the world. The city spiritually called Sodom, and Egypt, and where our Lord was crucified, probably means nothing more than the great ruling infidel system of the day, in whatever land. This is a Sodom, for lewdness; an Egypt, for cruelty and oppression to the people of Christ; and an infidel Jerusalem, for the crucifixion of Christ in his members. The particulars of the slaying of the witnesses; of their lying unburied; and of the joys of the wicked infidel world over them,—the fulfilment of the text will best unfold. Much is implied in the plain warning given; but the particulars of the description were not designed to make us wise above what is written. The prophecies are to give needful general warnings; but not to make us prophets. If our faith embraces as particularly as God informs, we need go no further. And attempts to do it have but injured the cause of prophecy.

### LECTURE XIII.

the depravity of the heart of fallen man, that teaching of the gospel should torment them that on the earth, and that men should be capable, after evangelical light which God has given, of forming a liberate plan of destroying the cause of Christ from the world, and should rejoice and triumph when they think accomplished. Truly, "the carnal mind is enmity against God." And the heart of man must be renewed; his soul is eternally lost. Could a heart of such enmity be happy in heaven? If admitted there, it would again, if unable to slay the witnesses, and even God himself! If the teaching of the gospel on earth "tormented" them; the heart would there be perfect. Can light then, renew such a heart as this? Could the spirit of God himself cause light to do it? *He could not.* For, though he is omnipotent, he cannot perform impossibilities. "God cannot lie!" The carnal heart hates the more, the more the light shines. And nothing can prevent this, but a new creating act of God in that heart! "Created in Christ unto good works." "I will take the stony part out of your flesh: and will give you an heart of flesh, and will cause you to walk in my statutes." "Because the love of God is shed abroad in our heart by the Holy Spirit, you both to will and to do of his good pleasure!" "Thou hast wrought all our works in us." "For it is God that worketh in you, he that made the heart, consistently with man's free agency and accountability! and all objection to this new create that heart, for it is an arraying of man worse than idle; it is impious; for it is an arraying of man that strives with his wisdom of Heaven. And who will find his part wanting in the book of life. True Christians are God's witnesses, and do in heart, in profession, and in life, bear witness to the doctrines, duties, and motives of the gospel. People then, who do not thus, are of possessing the true mark of the people of Christ. Great is the honor which God sees fit to put on his witnesses to note them as having power to shut heaven, and to visit the earth with all plagues. Truly they may say, 'The beauty of the Lord our God is upon us.'" Let all be humble, and confident in God. And let them stand in the evil day!



Ver. 11. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud: and their enemies beheld them.

“The triumphing of the wicked is short.” The rejoicing and sending of gifts one to another of these hosts of Antichrist, soon close in scenes to them vastly terrific. After the great and notable depression of Zion for three and a half years, Heaven interposed for them by signal events in their behalf, or showers of grace, or both, and produces what is here noted as their resurrection from the dead. Such figures are known in the word of God; as the valley of dry bones, in Ezek. xxxvii., can testify. By giving new strength to the saints, and probably by converting many hitherto dead in sin, a host of intelligent and most zealous Christians God now raises up in a sudden and glorious manner; who step forth, like champions of the faith, to terrify the enemy, and to make them to become, in a manner, like the Roman guards at the tomb of Christ, who stood (or fell) aghast, and became as dead men! Possibly the antitype of this very scene is now fulfilled. This will give such a spring to the Christian cause, as has never yet been witnessed. And, to express the powerful triumph of the reanimated witnesses, and the confusion of the hosts of the infidel world, the former are said to be called by a great voice from *above*, to ascend to heaven; which they speedily do in the full view of all their enemies. The great providential events, and the *power* of divine grace, which will form this voice, and the ascending of the witnesses in clouds to heaven, the blessed events not now far distant, will unfold! Such will be the scenes of joy to the friends, and of terror to the enemies of our blessed Lord. Haman will die upon his own gallows; and Judas on his own fatal tree. Terrors and affrights to the enemy will now awake and multiply; and will close in the fatal plunging of Antichrist into the ocean of divine wrath.\*

\* For a parent text of the resurrection of the witnesses, see Isa. xxvi. 19; “Thy dead men shall live; together with my dead body shall they arise; awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead.” The events of this chapter clearly are at the period just preceding the Millennium; see Henry, Scott, Lowth. They view this verse as giving a mystical resurrection to the de-

Ver. 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven.

A great earthquake, in such a connexion, is some great political catastrophe. Some tremendous scene will terrify the antichristian empire. A tenth part of it is said to fall. Some awful dismemberment may take place among its component parts. Seven thousand men are slain. In the original it is, "seven thousand *names of men*,"—perhaps men of name, or leaders; which would imply an immense slaughter among their followers and people. It cannot mean, in this connexion, that simply 7000 people fell in the event. This would be but a small number indeed, in such a case. Seven, in this book, is a noted perfect number. It probably then means that multitudes innumerable were slaughtered. And the terrified infidels, beholding all this, were constrained to confess the hand of God against them, and to make acknowledgments to his glory.

Ver. 14. The second wo is past ; *and* behold, the third wo cometh quickly.

These scenes finish the period of the second wo. The period of the first wo trumpet continued till the blast of the second; and the various scenes of judgment intervening, though not the appropriate event of the first wo, yet were in the *period of this wo*. And the period of the second wo trumpet was to continue till the opening of the third. And these scenes upon the resurrection of the witnesses, are represented as finishing the period of the

pressed people of God at that time. Upon the passage, Scott says, "in this figurative resurrection, the deceased saints arise," and quotes to Rev. xi. 7-12, and chap. xx. 4-6. He then adds, The last clause may be rendered "the land of tyrants shalt thou cause to fall; or, she (the church) shall prevail against oppressors, and cast them down." The original word (he says) is often translated *giants*: the church shall cast down the giants! I apprehend this to be the true sense; and that the allusion may be to 2 Sam. xxi. 15-22, where the last four giants that we read of were slain in Canaan. It has been said, Solomon's reign was a type of the Millennium, Ps. 72: and David's reign a type of the terrors just antecedent to it. David had but a hair's breadth escape, from being slain by one of these giants. And the four were soon slain. The people of God thus "cast down the giants" of Canaan. And now in the antitype of that event, after the witnesses arise, they will soon "cast down the giants" of the beast and the false prophet; or God will do it in their behalf.

second wo trumpet. Here our question is decided, that the slaying of the witnesses is one of the last events before the blast of the third wo trumpet. But at the time of the descent of Christ, Rev. x., his oath decides that the seventh trumpet was then *not yet*, but was some distance future. Hence the slaying of the witnesses was, at the time of the revolution in France, *at some distance future!* When the witnesses shall have been slain, and raised, and the earthquake (within an hour of the event) shall have taken place; the period of the second wo closes, and the third comes quickly.

Ver. 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16. And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

The events of this passage are not given in their true order. The battle of the great day, in the true course of events, is first; and then the Millennium. All the prophets, and the reason of the thing, unite in this. But in our text, after long and dismal scenes of judgments and darkness, the mind is relieved by being carried *at once* beyond the horrors of the great battle, into the midst of the millennial glory. The Christian is thus led to see that all the remaining nations and people of the world, after the battle, are graciously brought to constitute on earth, the visible kingdom of God and the Lamb. The commencement of the Millennium arrives. But the tremendous scene, which in fact precedes the Millennium, although in the rehearsal is here thrown behind it, is then given. And the mode of exhibiting it is most significant. The four-and-twenty elders (representatives of the church) prostrate themselves

before God, with souls overflowing with holy gratitude, praise, and adoration. They praise God both for his judgments and his mercies. They adore him as the Being "who is, and was, and is to come, the Almighty." They praise him that he has taken to himself his great power to reign, to introduce his spiritual kingdom in the hearts of all men then remaining on earth. "*And the nations were angry.*"—Nations have always been more or less angry. But now, in a most emphatical sense, they had *been angry!* and had cut each other off from the earth! The event long predicted of this very season, God will now have fulfilled; that "the fire of thine enemies shall devour them!" Restraints had now been taken off; and the antichristian nations, like wild furies, had devoured each other. The prediction, "each shall come down by the sword of his brother," had been fulfilled. "*And thy wrath is come.*" Long had God announced to the antichristian world, that the day of vengeance was in his heart. Jesus Christ had predicted "the day of vengeance of our God." This had long been thundered in the ears of guilty nations, but in vain. The alarm had been sounded: "Blow ye the trumpet in Zion; sound an alarm in my holy mountain; let all the inhabitants of the earth tremble, for the day of the Lord, for it is nigh at hand." Now this warning is fulfilled; and the church hence adore God. "*And the time of the dead that they should be judged.*" This cannot refer to the final judgment; for that event does not occur till after the Millennium, and the end of the world. But the judgment in the text is before the Millennium. Several things had now taken place, to each of which this clause might allude. It might be as though the elders had said,—and the time of the execution of thine antichristian enemies (*now dead*), whose guilty measure was filled, had arrived, and they were cut off, according to thy word, that their souls might be *judged*, and *disposed* of as thy justice and truth demanded. This accords with what we read of the same event in Isa. lxvi. 24; where, in the Millennium, from one Sabbath to another, all flesh (worshipping before God in their own earthly assemblies) are noted as "going forth (in sermons and histories of the events), and looking upon the men who have transgressed (or the world of infidels who have fallen in that last battle); and their worm dieth not, and their fire is not quenched; and they shall be an abhorring unto all flesh." The time of these slaughtered infidels to be judged, and punished, had come. And this clause of the text may also mean, "the time of the dead" saints and martyrs, who had been tor-

tured under the fury of antichristian powers, had come, "that they should be *avenged*." In Rev. vi. 10, under the fifth seal, where the souls of the martyrs under the altar cry, "How long, O Lord, dost thou not judge and avenge our blood?" they use the same Greek word which is here used. And, in the battle of the great day, God does judge and avenge their blood: Such texts as the following are then fulfilled. "And in her (Babylon) was found the blood of prophets, and saints, and of all that were slain upon the earth." "The earth also shall disclose her blood, and shall no longer cover her slain." "I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion." The battle of the great day is thus the time of the martyred saints, that they should be *avenged*. And the prophets, and saints, and all who fear God, are represented as now being rewarded. If this means the ambassadors of Christ, and saints on earth; these do indeed receive a rich reward, in the introduction of the glories of the Millennium. And if it means to include also the ancient prophets, and saints, then in heaven; they too receive now an additional reward, in the same event. For, if there is joy in heaven over one sinner that repenteth; how vast must be the additional joy in heaven, when all the millions on earth shall become penitent;—and when the blessed cause of salvation, in which their hearts, living and dying, were bound up, shall now by them be known to fill the world? This must be an additional reward indeed. God grant it may be ours!—"And shouldst destroy them that destroy the earth." The violent enemies of the church, it may well be said, destroy the earth. Their wicked conduct actually produces great destruction. And it tends, in its nature, to universal destruction. And such destroyers, remaining impenitent, God will destroy. And the same will be matter of everlasting praise in the church of the redeemed.

Ver. 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

John seemed to behold the ancient temple of Jerusalem, now in heaven. He beholds it opened; and sees the ark of the covenant, as that used to be kept in the temple. This seems designed as a striking symbolical decision, that all these works of judgment, and of mercy, were performed only in the covenant faithfulness of God to

Christ, and to his seed. As though the King of glory had kept the ark of the covenant with him in his heavenly palace;—was ever mindful of it;—and would now make a clear exhibition of all this to his saints on earth. All is done on God's part, in fulfilment of his covenant with the second Adam, and with his posterity. And the ark of the testament, in the temple of heaven, seems to be the symbolic repository of this covenant. Figures most appropriate then follow, significant of the tremendous judgments, which pour down from the temple, and the ark of heaven, and at once finish the scene with antichristian nations:—"Lightnings, and voices, and thunders, and an earthquake, and great hail!" These are the same figures found under the seventh vial, in the second division of this book, as accomplishing the same event. It is a fact terrible to the enemies of the church, and happy for Zion, that the temple of God, his ark, and covenant, are defended, as though encircled with lightning, voices, thunders, earthquakes, and great hail! "I will be a wall of fire round about." All the elements of nature stand ready at God's direction, to defend the church. And the most terrible warrings of those elements are taken, as bright emblems of those desolating and fatal judgments, which shall, ere-long, sweep from the earth all the contending enemies of the church. The prophetic descriptions of those judgments are numerous, and of the most terrific kind. It would afford a solemn lesson of instruction if all these were presented in a dense form; but this, the length of the present lecture will not admit. We now arrive at the close of the first general division of the prophetic part of the Revelation.

Various practical reflections here crowd themselves upon the mind from the events of this chapter; but which can be but hinted. God measures his gospel temple by his word: and too many professedly in it are yet unmeasurable. The Romanists clearly are thus. And many others have the mark of the beast. True saints are God's witnesses; and they will, in heart and life, bear their testimony for God at every risk. And if death to individuals be the consequence, yet their cause will arise; and with despairing souls the enemy will behold it; while the triumphs of the wicked will be short. Let us then, take to ourselves the whole armor of God, and be able to stand in the evil day. Let us seek the Lord while he may be found, and call upon him while he is near. The Spirit directs, "Seek the Lord, all ye meek of the earth. Seek righteousness; seek meekness; it may be ye may be hid in the day of the Lord's anger."

## LECTURE XIV.

### *Second General Division of the Revelation.*

#### REVELATION XII.

The object of this chapter seems to be to furnish a general view of the two great combatants,—the church and the devil,—during the Christian era, till near the Millennium. We are hence led back to the commencement of the Christian era; and thence to traverse again the period given in the first general division, through which we have passed, as was shown in the first lecture. Of some of the events, given in the first general division, this second division gives also a view, but under different figures; and it gives some events not presented in the first division. These two general divisions furnish a great facility to the exposition of the Revelation. The church of Christ, in this chapter, is presented under her most appropriate figure—a female, in a significant position, state and habiliments;—praying and laboring for the birth of her offspring.\*

\* Some have been of opinion, that the events of this chapter were to extend only through the period which preceded the rise of popery. To perceive the incorrectness of this view, consider;

1. The object of the chapter, which is an introduction to the second general division of the book, by exhibiting the two contending parties, the church and the devil. The struggles and contentions of these parties were to continue till the Millennium. The same reason, then, which presents these parties at all, must operate to present them, till the struggle shall close in the millennial glory of the church, or very near that period.

2. The war between the true church and the papal see, was much longer, and of deeper interest, than was the war between the church and the pagan Roman emperors. Hence, that was more likely to be the "*war in heaven*," noted in this chapter, than was that with the pagan emperors.

3. The war of the first Christian ages, in the pagan empire, is given in this chapter before, and distinct from the war in heaven here noted. That was given in the standing of the dragon before the woman to devour her offspring; and having his symbolic body formed from the form of that empire. The subsequent war then, in heaven, must have been in later ages.

4. This war in heaven is subsequent to the flight of the woman into the wilderness, verse 6. But this event took place at the maturity of the papal beast, and it commenced the noted 1260 years of her wilderness state. Certainly, then, the subsequent war in heaven was with the papal see.

5. The imagery of this war decides that it was the war with popery, and

Ver. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

not the war with paganism. It is "*in heaven!*" the symbolic heaven of the professed church of Christ. But a system of paganism can never be so denominated.

6. The casting out of the dragon from heaven to earth does not fitly accord with his frustration in the subversion of paganism. But it fully accords with his fall in the commencement of the fall of popery, in the reformation. This fall of Satan was indeed a symbolic fall from heaven to earth; from the mystical heaven of the papal church, to the earth of more open opposition to the cause of Christ. The heaven is a symbol of the visible church, not of paganism. See Heb. xii. 26.

7. The occasion of praise, on Satan's being cast from heaven, is such as well accords with a view of the papal system, but not the pagan. "For the accuser of our brethren is cast down, who accused them before God, day and night." The papal persecutors accused the witnesses before God indeed; as rejecters of Christ's vicar on earth, and his true system. But the pagan persecutors never accused the persecuted to God; for they themselves both *really* and *professedly* denied him, in holding to their false gods.

8. The cause of the rage of Satan, after being cast from heaven is such as fully accords with the time of the reformation from popery; but not at all with the time of the revolution in Rome: "*Because he knoweth he hath but a short time!*" At the time of the revolution in Rome, the Bible predicted a *long time* for the cause of Satan; fifteen or sixteen hundred years, at least! But at the time of the reformation, in the sixteenth century, the predicted time of Satan began indeed to be short!

9. The casting of floods from the mouth of Satan, in the closing parts of this chapter, fully accords with what has actually taken place in these last days, in the Voltaire system, and the horrors which followed: but it accords not so fitly with any thing that took place in or soon after the pagan empire.

10. The devil in the dragon, actually continues his contentions,—as the same dragon,—with the church, till he is bound at the commencement of the Millennium, and shut up in the bottomless pit. Rev. xx. 1, 2. In Rev. xiii. 2, the dragon gives his power to the beast, in days long subsequent to the revolution subverting paganism in the year 320, in Rome. And in Rev. xvi. 13, after the sixth vial (about this period in which we live), one of the three unclean spirits, like frogs, is from the mouth of the *dragon*, showing that the very scenes of the twelfth chapter are still in operation, and will be till near the battle of the great day.

Thus the views given of the chronology of the events of this twelfth chapter, must be correct. And the events of the chapter occupy the period from the commencement of the Christian era, till near the battle of the great day of God. And the writers who insist that they relate only to the period antecedent to the rise of popery, have nothing to support their sentiment, but much to refute it. The one argument, that the war in heaven, in this chapter, is subsequent to the first flight of the church into her wilderness state by the persecutions of popery, fully oversets their theory. This wilderness state of the church was to be 1260 years under persecutions of popery. But it agrees with nothing that took place under paganism. This war of the devil then, was in the papal heaven,—the symbolic heaven of the professed visible church, in its papal corruption.



We have here a striking emblem of the true church of God; an emblem well known through the sacred oracles,—a virtuous female. Among the symbols of the church, is found the “the bride, the Lamb’s wife!” She is “the king’s daughter, all glorious within.” She is the spouse of Immanuel, through the Songs of Solomon. “My dove, my undefiled, is one. She is the only one of her mother. She is the choice one of her that bare her.” This emblem John seemed to behold in the upper regions of the air, in the visible heavens; which is a most fit symbolic position of the church. The church is herself known under the emblem of the heavens,—meaning the visible heavens. Inspiration says, “Yet once more, and I shake not the earth only, but also the heavens.” Or, not only earthly kingdoms, but the nominal church. This symbolic woman seemed to stand in the front of the sun, with his bright rays dazzling around her. This is a most lively figure of the union of the true people of Christ with him, the Sun of righteousness,—of their position in heavenly places, and their interest in the avails of his perfect provisions of gospel grace for their justification and preparation for glory. And it is a lively emblem of their special illumination by the Spirit of God,—of their Christian graces, and their fruits of holiness; also of the gracious accommodations of the church, with all needed gifts for her edification. The church is thus “clothed with the sun.” “Unto you that fear my name shall the Sun of righteousness arise.”

This woman has “the moon under her feet.” This may remind us of several things. The church had, at the commencement of the Christian era, risen superior to the *moonlight* of the old dispensation. Those rituals reflected the rays of the Sun of righteousness only as the moon in the night reflects the light of the sun upon us, while the sun itself is hid from our view. But the Christian church rose superior to that moonlight system, and received her light from Jesus Christ himself. Her first teachers and members literally beheld their Saviour; and all their successors are blessed with the literal record which God gave of his Son. Of this rich blessedness, the moon’s being under the feet of this symbol of the church, in our text, was an emblem. And the same emblem likewise reminds us of the power of the Christian faith, which overcomes the world, and places it under the feet of every true child of God. “This is the victory that overcometh the world, even our faith.” It impresses the superior glory of heav-

only things above things earthly, and renders saints dead to the world, and to sin; while it raises the heart of grace to the glory of God, and makes men have their conversation in heaven. To finish the sublime climax, this woman wears a crown set with twelve gems, called on account of their brilliancy, stars. This is an emblem of her royalty. The followers of Christ are called a royal priesthood, and they are said to be made kings and priests unto God. Christ, the king of glory, thus adorns them with his own royal honors, which are here denoted by a crown with twelve points, at the top of each of which a star is seen to shine. To what can these ornaments of the crown of the church allude? No doubt they allude to the twelve apostles, and their succession the gospel ministry. Christ in this book assures us, "the stars are the *angels* (ministers) of the churches." Such honor our Lord puts upon his ambassadors. "These things saith he who holdeth the stars in his right hand, and who walketh in the midst of his golden candlesticks." Paul speaks of his converts as his crown of joy. And ministers of Christ are to the church her crown of joy. And the number of these stars seems fixed by the fact that the number of the apostles was twelve.\*

\* There is a special reason why the twelve apostles should be viewed as twelve stars in the crown of the church. They were not only the first in commission in the gospel ministry; but they were the most signal witnesses of the divinity of the Bible. Their exclusive excellence in this respect appears as follows. The evidence arising from their testimony, sealed with their blood, rests not on the mere *opinions* of men; but on infallible *facts*, which facts infallibly establish the divinity of our Bible. These facts are, the life, death, resurrection and ascension to heaven of the Lord Jesus Christ! Of these facts, the twelve apostles were eye-witnesses. And they unitedly declared them at the peril of their lives. No selfish ends could have induced them to do this; for it was in direct opposition to all the worldly interest and popularities of that day, and to the prejudices of the heart of fallen man. When men lay down their lives in support of their favorite opinions, it evinces nothing more than that they are sincere in the belief of those opinions: but the certainty of the correctness of those opinions must rest on other evidence. Their martyrdom in favor of those opinions furnishes not this evidence. Many have died in favor of paganism. But when men lay down their lives in support of *certain facts*, which they have seen and known, and this for a sufficient length of time, and under circumstances in which they could not have been deceived; when twelve men thus testify, at the peril of their lives, and testify too, to facts publicly known to all people in the same region, and not dared to be denied by any, even the most violent enemies; the evidence in favor of such *facts* becomes perfect. And what are those facts in the present case? They are such as infallibly to decide that our Bible (the Old and New Testaments) is the word of God. If the infinite God was indeed on earth, manifest in the flesh, wrought miracles in the view of all men, and did what Jesus did;

This part of the emblem of the church may denote also the doctrines of grace, propagated by the twelve apostles. These doctrines the church receives, and maintains; and hence she is called "the pillar and ground of the truth." The distinguishing truths of gospel salvation, supported by the twelve apostles, and the gospel ministry, have been indeed bright and precious gems in the crown of the church. Let who will turn aside to their crooked ways; the immutable truths of Christ are ever the same; and they lie at the foundation, and form a crown of man's eternal glory. Let them be hated and opposed by the dragon, by false teachers and their followers; the true members of the church will not fail to contend earnestly for the faith once delivered to the saints. She here finds her good hope through grace. And when men will not endure sound doctrine, but heap to themselves teachers having itching ears, and will turn to fables; the people of God will support these twelve stars, and be steadfast, unmovable, always abounding in the work of the Lord.

Ver. 2. And she being with child, cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The delicate state of this symbolic woman is significant and impressive, and shall receive attention under the fifth

then the evidence of the gospel, thus established, is infallible. Most of the facts thus evinced by the senses, and the united testimony of the twelve apostles, lay open to the inspection of all around. They were seen and acknowledged, to the vast vexation of the enemy. And the writers of these facts gave their testimonies apart, with no appearance of trembling concert, or fear of being detected in falsehood; writing "as they were moved by the Holy Ghost." Some things which these separate witnesses thus wrote, seem at first view to differ: but on close investigation they are found to agree. The writers herein discover their fearless honesty; and that they were no impostors. Such infallible witnesses were the twelve apostles. Well then, might they be represented by twelve stars in the crown of the church. They were those "who had accompanied Christ all the time that he went in and out among them, to be witnesses." "Ye are my witnesses unto the ends of the earth."

verse. Who this dragon is, we are not left to conjecture. In verse 9 he is called "the devil and Satan, who deceiveth the whole world." The fallen angels are spoken of as *legions*, because they are many. It is immaterial whether the whole race of them are comprised in this red dragon, or only their leader, the prince of devils. Probably all the race of fallen angels are included. They are all united as one, against the church. This symbol derives its form from the old pagan Roman empire, because it was the prime instrument of the devil's operations at the time of this vision, and for a number of subsequent ages. The dragon has seven heads and ten horns, because Rome had been built on seven hills; and also its dynasty was to be known under seven distinct forms of government, as will be shown in the exposition of the secular Roman beast, chap. xiii. and xvii. And, as the beast has ten horns; the dragon is noted as having the same. The dragon is red, as that pagan empire (the prime instrument of his annoyance) was stained with the blood of the saints. The dragon has his seven crowns upon his *heads*, as no doubt the devil managed at his pleasure the distribution of the crowns of that empire. The devil here received his symbolic form from a description of pagan Rome, which was then the signal instrument of his persecutions of the church; but he did not cease to be the persecuting dragon, when pagan Rome was no more. The devil is still known under the same name in the last days. See Rev. xvi. 13, and xx. 2. Here, at the battle of that great day of God, the dragon is found aiding the event. And this figure suggests how fully Satan manages the wicked powers of the earth. The pagan empire was here noted as the body, and the devil the soul of this dragon. So fully does Satan work in the children of disobedience, and lead them captive at his will. By the dragon's tail drawing a third part of the stars of heaven, and casting them to the earth, we may understand that, by his infernal influence, he could, to a great extent, depose dignitaries of the Roman empire, and hurl them from their stations, when not likely to answer his infernal designs. And the position of the dragon,—standing before the woman, to devour her offspring as soon as it is born,—gives a striking view of the vigilance and the power of the wicked one, to destroy the seed of the church. It was the malicious eye of this same infernal agent, that watched the birth of the babe of Bethlehem, to devour him by Herod. Here was the influence which instigated that Roman gov-

error to direct the wise men of the east to bring him word after they had found their infant Saviour; pretending his wish to worship him; but intending to destroy him. The same Satanic influence was operating, when the same Herod, upon finding the eastern sages had not in this thing obeyed him, sent forth his soldiers, and cut in pieces the infant children of Bethlehem. Here was a deed fully in character with the great red dragon standing before the woman, to devour her offspring as soon as born. A similar thing we find in Exod. i. 16-22; the decreeing of the death of the male children of the people of God in Egypt. The prophet Ezekiel (chap. xxix. 3) says, "Thus saith the Lord God, Behold I am against thee, Pharaoh, king of Egypt, the great dragon, that lieth in the midst of the river." Pharaoh is here called the great dragon, meaning the crocodile of the river of Egypt, which must be supposed to have devoured the infants of Israel cast into it; because that tyrant had ordered those infants to be cast into the river. This, we may conceive, is the parent text of the passage under consideration: in the latter, the dragon is red, and takes his head and horns from the ancient form of the Roman empire. The noted means of the devil's opposition to the church were to be,—persecution, errors, heresies, paganism, the man of sin, and the infidelities of the last days. When Satan became alarmed at the propagation of Christianity, he instigated first the Jewish rulers, and then the pagan emperors, to persecute the church with deadly hatred. To this the position of the dragon in our text alludes.

Ver. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

This man-child born to the church, alludes, we may believe, both to her Saviour, and to her spiritual succession. It was Christ who was to rule all nations with his rod of iron; Ps. ii. 9. And he was to be born of a woman, born of the church; she is instructed to say, "For *unto us* a child is born; unto us a son is given, and the government shall be upon his shoulder." To this our text seems to allude. The church, under both the Old and New Testaments, is but one and the same church. "My beloved is one." And the Old Testament church was long ardently desiring the birth of her Saviour, and praying for the event. "O

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that the salvation of Israel was come out of Zion!" Simon and Anna were waiting at the temple for this event. Pious kings and prophets had long done the same, in their ardent desires for the birth of Christ. He was accordingly known as "the desire of all nations!" His birth was then preëminently the desire of the church. And well might she be denoted by the figure in our text, a woman bringing forth her son, who was to rule all nations with his rod of iron! This was a most happy figure of the church at that period, just introductory to the new and last dispensation.\* This accords with the first promise of Christ, as the seed of the woman. The birth of Christ was above all other events, glorious; and was the foundation of the new birth of all his spiritual seed. Most happy and appropriate is

\* Some have made the following objections to the man-child here being Christ: Christ was born before the text was written; and "the writer here spoke as a prophet, and not as an historian;" hence events then future must have been exclusively intended. Reply.—This seems plausible; but it has no weight. The writer, John, it is true, was speaking as a prophet. But if, to exhibit events then future to the best advantage, something on which they rested was already past; prophets repeatedly took the liberty to commence with that past event. This is a fact. In Rev. xiii. 15, the writer stands in vision on the bank of the sea, and beholds the secular Roman beast rising from its billows. This was the same beast and event with what we find given in the same figure in Dan vii. 7, as distinct from the papal power. But this secular Roman beast had risen ages before this view of it given to John in Rev. xiii. 1; though he was then "speaking as a prophet, and not as an historian," no less than in our text. The object of the Holy Spirit then was to predict things future relative to this beast. But he takes the liberty to commence the description with a view of the *origin* of this beast, notwithstanding this event was then long past. It was necessary he should do thus, in order to form a *whole* of the event to be described. The same thing is done in Rev. xvii., when predicting the beast of the last day, to arise from the bottomless pit just before he goes into perdition, in the battle of the great day of God. This power of infidelity of these last days is there prefigured as a new beast from the world of wo; and at the same time, as a healed head of the old secular Roman beast. And, in order to identify him with that beast, he is here described as having seven heads and ten horns; while yet the first of those seven heads existed before the birth of Christ, and most of them were now for a long time past events. It is thus a plain case, that when a *whole* is to be presented to view, an essential part of which is already past, the prediction commences with that past event; just as in our text. See another instance of it.—Daniel beheld in vision, the rise and progress of the four great eastern empires; and he was led to predict them as events then future, because various of them were then future. But the Babylonian empire was then past: yet he commenced with this, as though it had been future, because he would give a whole. Another objection has been, "Christ was born of the Jewish, and not of the Christian church!" Had this objector forgotten, that the Jewish church and the Christian church were both essentially *one*? God never had but one church,—one vineyard,—one olive-tree. These, and all similar objections, then, are wholly without weight.



it then, that it should be placed at the head of the events given in this general division of the Revelation. But the figure in our text includes also the new and spiritual birth of all the seed of Christ, as the children and succession of the church. They are "born again;" and noted as born of the church. Paul speaks of Jerusalem (the church) as being "the mother of us all." Isaiah speaks of Zion (the church) as travailing, and her children being born. Paul says, "My little children, for whom I travail in birth again, till Christ be formed in you." See also Isa. xxvi. 17, 19, among the parent texts of this rich figure. The Psalmist says, "Of Zion it shall be said, this man was born in her." "The Lord shall count, when he writeth up the people, that this man was born there." The new birth of the children of Christ rests on the literal birth of the Saviour. Both then may be included in the figure in the text.—Both are out of the course of nature; both are by special promise. The birth of Isaac (given by special divine promise) was a type both of the birth of Christ, and of the new birth of the seed of Christ, the seed of the church, as might be shown from express divine testimony, and as the church well know. All were by promise, and by special divine intervention. The literal birth of Christ was an earnest of the new birth of his chosen. Christ was the true spiritual seed of Abraham: and in him believers are "the seed of Abraham, and heirs according to the promise." Most fitly then, does the birth in our text exhibit *both of these events*. As Christ was to rule all nations with his rod of iron, so he engages that his spiritual seed shall do the same, Rev. ii. 26, 27; "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of my Father:" alluding to Ps. ii. 8, 9, where the Father officially gives this same power to Christ. Christ here puts the honor of it on his people, and thus unites them to him as they are found united in the text. Jesus Christ was, while an infant, in a mystical sense caught up to the throne of God, in his infallible protection from the rage of Satan in Herod. The same clause of the text had a literal fulfilment in Christ when he ascended to heaven, and literally took the throne of the universe. And the spiritual seed of the church are also mystically caught up to the throne of God in the infallible protection which God affords them in his covenant and providence.

Some have expressed an opinion that the man-child in the text alluded to Constantine, who was the instrument of the revolution in the Roman empire from paganism to Christianity, in the fourth century. But this is to degrade the sacred passage. It may be a fact however, that the passage may have received a kind of *illustration* in the case of Constantine; as it did also in Martin Luther, and many other men-children of the church, or eminent instruments of good to her. Such were *men-children* of the church indeed! and they were remarkably protected against the shafts of the enemy, as though caught up to the throne of God. And it was a fact, that after the revolution in the empire, the church was protected by its strong arm from further persecution from paganism. A son of the church sat on the throne of the empire; and persecuting pagans were put down. But this clause of the text has a meaning infinitely more noble, in that Christ is on the throne of heaven; and his church in her succession is under Almighty protection in every age.

Ver. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

The devil, finding himself confounded in the subversion of his beloved paganism, and the establishment of Christianity in the empire, began ere-long to exhibit his deep management in getting up another power most hostile to the kingdom of Christ;—another persecuting power, but under the Christian name. The *Man of Sin* arose, “whose coming was after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish.” The true church was then, at the rise of the papal beast, driven to her wilderness state of 1260 years. This is the same depression, and for the same period, with that of the two witnesses prophesying in sackcloth, in the first division of the Revelation, chap. xi. 3. The ancient church in Israel was made to sojourn in the wilderness of Arabia a painful season, before they could enter Canaan, that type of good things to come. This seems to have been a kind of prelude to the wilderness state of the church in our text, and to that in verse 14, which precedes her millennial glory. But, in this her depressed state, God would not fail nor forsake her. Even in this state of exile, she should not

fail of being upheld and protected. The history of the true followers of Christ through the dark ages, and under the insults and persecutions of the papal see, gives the exact description of this wilderness state of the church. And her supports in that depressed state give the true sense of the clause, "that they should feed her there!"

History furnishes the fact, that the line of the true followers of Christ was indeed preserved, for a great course of centuries, in a kind of literal wilderness, in the valleys of Piedmont and Dauphiny, where the churches of the Albigenses and Waldenses were, for a very long time, the keepers of the pure doctrines of grace. Here was a kind of literal fulfilment of the text, united with a mystical fulfilment of it in the depressions of the true followers of the Lamb during much of the long period noted. This view may facilitate the exposition of the next flight of the woman in verse 14, where she is borne on eagles' wings to *another wilderness*.

Ver. 7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

We have here the war between Satan and his legions on the one hand; and Jesus Christ and his followers on the other. The seat of this war is represented as high in the visible region of the air. This position is a fit emblem of the professed church of Christ on earth. It here denotes that this war of the devil was carried on against Christ in a *church*, and by a people that bore his name, and yet were utterly hostile to him. This was the case indeed in the papal church. This church carried on a continual war against Christ in his two witnesses, who in the text are noted as the angels of *Michael*, a name of Christ, importing *one like God*, and meaning God in humanity. These true followers of Christ, the corrupt antichristian church of Rome persecuted as heretics, and put to most cruel deaths very many thousands of them. For many ages this

battle progressed with great fury on the part of the dragon in the papal church. He caused this mother of harlots and abominations of the earth to be drunken with the blood of the saints, and (with her two horns of a lamb) to speak like a dragon; Satan caused this impious Man of Sin to "exalt himself above all that is called God, or is worshipped. So that he, as God, sitteth in the temple of God, showing himself that he is God!"—claiming to be "his holiness," *perfect*, and *infallible*! Well may such a war be represented as carried on in a region high in the visible heavens. This war was *long* and terrible through the dark ages.

But the time of the devil's defeat arrived; the time for the commencement of that series of divine judgments which should issue in the total destruction of the papal delusion. The dragon should no longer be found reigning *undisturbedly* over the kings of the earth, in that hateful papal system. He should no longer hold his position as among the stars of heaven. This falling of the dragon from heaven took place in the Reformation, in the sixteenth century, by the instrumentality of Martin Luther, and his associate reformers. The papal system was then stripped of its gaudy hypocritical attire, and was exhibited to the world as a corrupt, blasphemous, and most abominable system of the wicked one. This was a fall of Satan indeed. And it was most fitly prefigured by the falling headlong of a great red dragon, and of his hosts of minor dragons, from an exalted height in the visible heaven to the earth! This infernal enemy of the people of God is here called "the old serpent," in allusion to the serpent which the devil entered in paradise to deceive the mother of the human race. He is called the devil, to tell precisely who he is, and that he is the *accuser*. He is called "Satan," as being an enemy. And it is added, "who deceiveth the whole world," to warn man of his fatal influence to *delude* and to ruin. This fatal influence of delusion he has been permitted of God to exercise in all ages hitherto, to the eternal ruin of by far the greater part of the human family, deceiving the whole world. Most potent spirit of delusion! having multifiform wiles, suited to all meridians, ages, climes, and circumstances of men! "Fly from this fell deceiver's snares: O sons of Adam, fly!"

Ver. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of

our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The spirits of the just made perfect in glory, and the saints on earth, on this occasion, gave glory to God in the highest. Their souls unitedly leaped for joy, that the papal masterpiece of the devil's imposition was at length detected in its filthy abominations!—and that, as far as the Reformation prevailed, it had fallen into its merited contempt! The devil had here, by his first-born son, the pope, and by all the clan of his subordinate papal authorities, accused the true followers of Christ,—accused them day and night before God, of being guilty of great impiety in their rejection of the blasphemies and mummeries of popery. The two witnesses were indeed thus accused continually, and for ages. But the Protestants had here obtained a glorious victory over them, and over Satan, by their reliance on Jesus Christ; and their prayers, and bold persevering testimonies borne for Christ, even at the peril of their lives. In this they had prevailed. Such prayers and testimonies shall never be in vain. If the answer to their prayers tarry long; wait for it: for at the end it shall speak, and will not lie! All the holy family, in heaven and earth, were called upon to rejoice on the occasion;—a very different improvement from what was made in the courts of Satan and the papal court. A wo is now heard, denounced against “the inhabitants of the earth, and of the sea,” because of the rage of the wicked one. This address is made to the unbelieving mass of mankind, whether in continents or isles. For the rage of Satan, and his new inventions of mischief, would be in proportion to the greatness of his defeat; and to his perceptions of the shortness of his remaining time to do mischief on earth. He would, thenceforth, redouble his furious exertions. And this was found to be in fact the case, as the abomina-

ble code of the Jesuits (which was then soon got up), and as the more horrid system of illuminism, can testify. Satan had formerly seen the fall of his beloved system of paganism in the Roman empire. He had then, with vast labors and perseverance, got up his still more beloved system of popery; which had most fully answered his purpose, for many centuries. But now this too was exposed in its hateful abominations,—had fallen from its zenith, and had commenced its plunge, like a huge rock dislodged from the top of a steep mountain. This event Satan perceived to be but a prelude to his final confinement in the bottomless pit. His rage then was full.

Most interesting are the position and the dress of the symbolic woman. "Ye are the light of the world."—"A city set on a hill."—"Clothed with the sun,—the moon under her feet; crowned with twelve stars." Happy indeed, if all professors did, in heart and life, well answer to this figure. True saints do, in a good degree, answer to it.

But behold the position, strength, and malice of the devil!—How important to hear and obey the divine injunctions given in relation to him! such as,—“Give no place to the devil,”—“Whom resist steadfastly in the faith,”—“Lest Satan should get an advantage of us; for we are not ignorant of his devices,”—“Be sober; be vigilant; because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour,”—“Watch, and pray, that ye enter not into temptation.” Wretched is the state, and most fearful the prospects, of those who are led captive by Satan at his will. He will surely lead them down to the burning lake, unless prevented by a miracle of grace. “Shall the prey of the mighty be delivered?” Satan is mighty; and sinners are his prey. Most certainly would a new-born infant fall a prey to a great red dragon, if left in his grasp. Great indeed is the honor put upon the new-born succession of the church, that it should be included with the Captain of our salvation, in the symbolic man-child who shall rule all nations; and who is caught up to the throne of God. Verily, their cause will live; and it will fill and bless the world. Who would not be of their blessed community? Here is the city of salvation; the city of our God. If the devil was *foiled* in the Reformation, which was the commencement of the sinking of popery; his *rage* was but invigorated. And it is not now

confined to old papal lands. We may be assured the dragon has not failed of visiting this land of the pilgrims. He has found his way hither. And great are his efforts to ruin the true church in America. May the church of Christ here awake to her dangers, and her duties. And may her prayers, alms, vigilance, and evangelical efforts for the conversion of souls be such as to accord with her height of privileges. When Zion travails, spiritual children will be born. God assures, "I have never said to the seed of Jacob, Seek ye me in vain." If Satan rage; your spiritual succession, O Zion, will be kept as though caught up to the throne of God. Say then, The Lord is my strength and my salvation; of whom shall I be afraid? I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. "The Lord is my light, and my salvation!"

But, O sinners, out of Christ,—what is your standing, in the light of the figures in our text? Will you continue to be led captive by Satan at his will? He designs to convey you down to his own infernal abodes. Will you go? Will you cheerfully follow him thither?—What then must be your future and eternal reflections in hell? They will constitute the worm that dieth not; and they will furiously blow the fire, which shall not be quenched. Turn then, to the strong-hold, ye prisoners of hope! you may now escape the jaws of the infernal dragon. He that is stronger than the strong man armed, is now ready to be your salvation. O hear, and improve his proclamation of "liberty to the captives, and the opening of the prison to them that are bound." The prey of the mighty may now be delivered. Fly, then, from the tyrant of the world of despair; lest his empire over you be eternally confirmed, and your endless perdition with him be inevitable!

## LECTURE XV.

### REVELATION XII.

Ver. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14. And to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

In the sketch given in this twelfth chapter of the Revelation, of the struggles between the church and Satan, from the commencement of the Christian era till near the battle of the great day of God, we are in our text brought to events of the latter part of the sixteenth century, and of the former part of the seventeenth. Satan, in the events of the antecedent verses, found himself and his legions cast out, by the Reformation, from the symbolic heaven of high popularity in the Romish church, to the earth of open opposition to Christ. This forced upon him a keen conviction that his remaining time on earth was short. The devil now therefore set himself to invent new forms of opposition to Christ. And his infernal court soon gave birth to that most detestable order, the Jesuits, who proved powerful supporters of the sinking popery. See fourth vial. This code of imposition was the masterpiece of the kingdom of darkness, till the still deeper scheme of illuminationism arose, as copied from it with vast improvements, and having infidelity, instead of popery, for its latent object. By the aid of the Jesuits, the dragon now instigated new and horrid persecutions; to which the first verse of our text alludes. He "persecuted the woman,"—the Protestant church; a sketch of which persecution shall here be given.

Louis XIV. repealed the edict of Nantz, in which tolerance had been given to the Protestants in France; and he in a short time destroyed and banished two millions of his subjects. The noted massacres of Protestants in France, in Ireland, and in Poland took place. Also the violent



and deadly persecutions raised against the pious Piedmontese, and the slaughter of Protestants in other lands, not excepting Britain, the land of our fathers. Many, even there, were forced to seal their Christian testimony with their blood. Scott, upon that period, says, "No computation can reach the number of those who have since the Reformation been put to death for their maintaining of the profession of the gospel, in opposition to the church of Rome. A million of poor Waldenses perished in France. Nine hundred thousand orthodox Christians were slain, in less than thirty years after the institution of the order of the Jesuits. The duke of Alva boasted of his having put to death thirty-six thousand in the Netherlands, by the hands of the common executioner, in the space of a few years. The Inquisition destroyed by various tortures one hundred and fifty thousand, in thirty years." Thus the dragon in his mighty rage at his loss in the Reformation, persecuted the woman, as had been predicted in our text.

The flight of the church (in verse 14) followed. The true followers of Christ had, a thousand years before, been depressed to a state, called a wilderness, at the rise of popery; as predicted in verse 6 of the context. The true sense of the second flight (that in our text) expositors have failed of giving, on account of the duration which seemed to be ascribed to it, which is 1260 years. This was the length of time ascribed to the first flight, verse 6. That first wilderness state was to be 1260 years from the time of the manifestation of the papal beast, to the battle of the great day, when Antichrist should go into perdition; and to the second flight the same length of time seems to be ascribed, which has led writers on the subject to conceive that the two accounts (one in verse 6 and one in verse 14) must allude to the same event. But this confounds the chronology and the events of the chapter. The difficulty which has led to so great an error, can easily be removed. The account of the duration of the second flight (that in our text) must be *elliptically* expressed. It is as though the writer had said, the church thus flew to her new retreat, *for the 1260 years*; meaning for the remaining part of that well-known period. That this is the sense, is evident from the necessity of the case. For this flight, be it what it may, is within several centuries of the close of the noted 1260 years; and hence the sense must be, *for the remaining part of that period!* And we find language similar to this, relative to the 1260 years, both in the Old and New

Testaments; in Dan. xii. 6, and in Rev. xiii. 5; as may be seen in the subjoined note.\* The flight of the woman in our text is manifestly an event of the last days, as being subsequent to the reformation in the sixteenth century, and to the persecutions which arose after it, from the Jesuits against the Protestants, in Europe. And the following circumstance decides that it was *distinct* and *distant* from the first flight of the true church to a wilderness, at the rise of popery, viz., this first flight was occasioned by being in the vicinity and grasp of popery; but in the second, the church flies to a distant region, "from the *face* of the serpent," meaning the dragon in popery.

What then was this second flight? To aid in furnishing an answer, let the following suppositions be made. Suppose a new continent had been lately discovered, when those Protestants were thus persecuted; a continent in a part of the world distant from the face of the old papal Roman earth; a vast continent, embracing all the climes,

\* "A new thing," long after the rise of both the secular Roman beast, and of popery, had been shown to Daniel, viz., the rise of a system of infidelity, in the last days. The question was asked, "How long shall it be to the end of these wonders?" i. e. How long is it from the rise of this infidel influence, to the battle of that great day of God? And the reply is, "For a time, times and an half," which is the 1260 years, which had before (chap vii. 25) been ascribed to the duration of the papal horn; and is afterward, for the same reason, ascribed to the duration of the depression of the witnesses, Rev. xi. 3, and to the same event, as a wilderness state of the church, Rev. xii. 6. It could not therefore mean that this infidel system, after it should arise in the last days (many centuries after the rise of popery), should remain 1260 years; but only to the close of that term. The end of the wonders should come at the end of the 1260 years. This fully answered the design of the interrogator, "How long shall it be to the end of these wonders?" We have the same elliptical use of the same period, and for the same reason, in Rev. xiii. 5. The secular Roman beast, there given, is noted as continuing 1260 years. But this could not have been designed as the whole duration of that beast: for he had risen before the Christian era. See Dan. vii. 7. Its whole continuance, then, is about 2000 years; and yet here 1260 is the time ascribed to it. The meaning necessarily is (as when the same thing is noted in Daniel, in the above passage), he continues to the close of the 1260 years. This mode of speech we may suppose to have been common in Israel. They had their jubilees, recurring after every lapse of forty-nine years, or on each fiftieth year, as their year of release. When then an Israelite at any period of the forty-nine years fell into bondage; the question would arise, how long has he lost his liberty? The answer would be, the forty-nine years; meaning, to the close of that known period from the present time. None would understand that reply as meaning that such a man has the whole of that period now to serve; but only the remaining part of it, be it more or less. Such is the sense of the length of the flight in our text.

fertilities of soil, beautiful varieties, and natural conveniences, desirable for the habitation of the greatest and most happy people on earth. Suppose it to have been put into the minds of the best of the Protestants, under their cruel persecutions, to flee over a vast ocean, to form their settlement in this new world, in order to find a peaceful asylum for the rights of conscience, and the rights of man. Suppose them entering on the flight, and by the signal protection of Heaven, safely reaching that far distant continent. Suppose God there protects them, increases them, and causes them to become a great and renowned nation, established in the enjoyment of the rights of conscience and of civil liberty, and on a political eminence which overlooks the old world, and causes the thrones of tyrants there to tremble. Suppose their descendants soon to multiply into a great nation, to become the envy of all other nations, and to bid fair to be the great means of the conversion and bliss of the world. Suppose the church of Christ there to flourish far beyond all other churches on earth, and to form there a *seat* for the commencement of the special showers of the Spirit of grace in the last days, and to seem to be clearly destined to give a new and correct model to the whole militant church of Christ. Let these things be supposed; and then let the question be asked, What and whither is the second flight of the woman in the Revelation? Would you not immediately point to this new region of the church, and say, thither was her flight, and there is her gracious lodgment, assigned by propitious Heaven? This is all reality, as the American church can testify. The thing was transacted by our pilgrim fathers. As this exposition of the text is *wholly new*, and as it gives an interpretation of great interest to the church on earth, if correct; I shall here adduce my arguments in favor of the correctness of it.

1. The time of the flight of our pilgrim fathers to this continent accords with the flight in our text. The latter was after the dragon saw that he was cast out from his papal height of impositions by the light of the Reformation in the 16th century; and after his subsequent persecutions of the church of Christ. And this was the very time of the flight of our pilgrim fathers to this western continent.

2. The occasion of the flight of our pilgrim fathers hither, most fully accords with the occasion of the flight in our text. About the commencement of the seventeenth century, numbers of devout Protestants in Britain, being

deeply pained with the relics of popery, which they found to be still held in the established English church, entered into covenant with each other that they would take the liberty to regulate their faith and religion only by the word of God. Several large churches thus united under their own pious pastors. But this liberty taken, so offended the established English church, that a spirit of persecution soon rose upon these Dissenters with fury, which did not content itself with cruel mockings merely, but it proceeded to cruel prosecutions and imprisonments. Some of these pious people were now forced to flee, and leave their families and means of living; and new scenes of persecutions commenced. It would be affecting, and much to my purpose, to give here a full history of the trials, emigrations, and perplexities of the Puritans in Britain, which led the way to the flight of this people to America; but this would exceed my proposed limits. I will content myself then, just to notice, in the old well-known track, their removal to Holland, and thence over the Atlantic.

The trials and vexations of these our fathers, before they left their native land and continent, were such, as were kindly designed of God to lead them to "*cease from man*," and trust in him alone. They were especially calculated and designed to lead the Puritans to the knowledge of the civil and religious rights of man. Of this rich benefit they would have failed, had their various entreaties for some degree of lenity been listened to by their oppressors;—even as Luther (the great reformer) would have failed of accomplishing the designs of Heaven in the Reformation, had the pope listened to his proposals for accommodation. But, as in the case of Luther, the Most High designed to make thorough work in reformation, and hence permitted not the pope to comply with Luther's conciliatory proposals; so, in the case of the Puritans, whom God was preparing for a flight to America; he designed effectually to shake them off from all papal superstition, and to bring them to a new and distant retreat; that a cradle might here be formed for the knowledge and enjoyment of the rights of conscience, and of civil liberty. Such was the cruel conduct of the persecutors of these Puritans, that they were driven to determine on fleeing their country. After much prayer and consultation, they resolved to escape to Holland. But the English government forbade their departure, and barred the vessels of their harbors against them. They however found means to get on board

a vessel for Holland; but the captain betrayed them. And, after being robbed of their clothing, and their females being insulted, they were forced back, and some of them were imprisoned. Such horrid barbarities increased instead of diminishing their numbers. They were again attempting to enter on board a ship for Holland; when a British armed force was seen rushing upon them. The captain of the vessel, with some on board, slipped away, as the wind was favorable, and was gone. Some husbands had got on board without their wives and children, as the latter were up a creek at a little distance. All on shore fell into the hands of this armed force, who brandished their swords over the heads of this defenceless band with savage voices. This furious armed band led off these helpless captives, hurrying them from place to place, and delivering them from one officer to another, till their fury was allayed.

But these persecuted Puritans found means to flee from their cruel country: and they arrived in Holland. In Leyden they found floods of vice, and soon learned that this was not their home, that they must seek another region. After twelve years' residence there; they mutually conceived a strong desire to seek a home in a remote part of the world; and, with much prayer and mutual counsel, they resolved to brave the Atlantic, and to fly to the new continent, then lately discovered in the west. Says a noted writer, "They became satisfied that they had as real an indication of the Divine will, that they should thus do, as had Abraham that he should leave his Chaldean territory, for the land of promise."

3. The character of this band of the worshippers of God who fled to America, was such as fully to accord with the sublime figure in our text. They may be said to have been selected of God from the mass of even the Protestant multitudes, to people a new world, and to commence what was divinely determined here to be done; even as a husbandman selects and cleanses his best wheat, to seed a new and peculiar field. They were most barbarously slandered; but were the very best of people. The evidence of this is full, and is given in a periodical publication in the following description of our pilgrim fathers: "They were the most remarkable body of men the world ever knew. For many years they were the theme of unmeasurable invective and derision. They were exposed to the utmost licentiousness of the press and of the stage, at a time when the press and the stage were licentious. The public would

not take them under their protection, but they were abandoned without reserve to satirists and dramatists. The Puritans were men whose minds had derived a peculiar character from their contemplation of eternal things. Not content with acknowledging in general terms an overruling Providence; they ascribed every event to the will of that Being for whose power nothing is too vast, and for whose inspection nothing is too minute. To know, serve, and enjoy him, was with them the great end of existence. The ceremonious homage which too many substitute for the pure worship of the heart, they rejected. Instead of being content with occasional glimpses of God; they aspired to gaze fully on his brightness, and to commune with him as it were face to face. The difference between the greatest and the least of mankind, seemed with them to vanish. They despised all the dignitaries of this world. If they were unacquainted with many works of philosophers; they were deep read in the oracles of God. If their names were not found in the registers of heralds; they believed them to be recorded in the book of life. If their steps were not accompanied with splendid trains of servants; legions of ministering angels had charge of them. Their palace was a house not made with hands. Their diadems were crowns of glory. On the rich, on nobles, and on priests (so called) they looked down with pity; while they deemed themselves to be richer in more precious treasures; eloquent in a language more exalted; nobles by the right of grace; and priests by the imposition of mightier hands. The meanest intelligent was in their view a being to whose destiny a trembling importance belonged; and on whose slightest actions the spirits of light and darkness looked with anxious interest. Events which short-sighted mortals ascribe to earthly causes, had in their view been ordained from above. The same Puritan seemed to be made up of two different sorts of men; the one all self-abasement, penitence, gratitude, and love; the other inflexible, sagacious. The one could prostrate himself in the dust before God; the other feared not to set his foot on the neck of a tyrant. In devout retirements the Puritan prayed with groans and tears, and seemed to hear the lyre of angels, and the tempting whispers of fiends. But when the same Puritan took his seat in council, or girded on his armor for war,—how changed! People who knew nothing of these godly men, but their plain visages, might laugh. But they had little reason to laugh when

encountering them in the hall of debate, or on the field of battle. These fanatics,—falsely so called,—brought to their civil and military affairs a coolness of judgment, and an immutability of purpose, which some people thought inconsistent with religion, but which in fact were the fruit of it. The intensity of their piety made them tranquil to every thing else. This their ruling sentiment had subjected to itself hatred, ambition, and worldly fear. With them, death had lost its terrors, and pleasure its charms. They had indeed their smiles and their tears, but not for things earthly!" Such were our pilgrim fathers, who fled from dire oppression for righteousness' sake, across the Atlantic, and peopled New-England.\* No people on earth, if the Jews be excepted, ever had equal reason, with us, to venerate and to rejoice in the character of their ancestors. Happy are those of their descendants who possess the mantle of their evangelical spirit!

4. The trials of our pilgrim fathers, even after those which have been noted as occasioning their flight to those wilds of America, were such as well to accord with the figure in our text, of their flight being *into a wilderness!* They set forth for their distant retreat. But they must be made to feel, at the outset, that they were indeed entering on *trials*; *such trials* as we can perceive were well denoted by the figure of a wilderness state. Though their coming hither has proved to have been of such vast importance to the church, and to the world; yet almost every thing seemed to withstand the event. One of their vessels, soon after their voyage was commenced, sprang aleak; and they must return from sea, to refit. In a second attempt of the voyage, they must be driven back from sea by a tempest. They put to sea a third time; and another tempest seemed to dispute their passage; insomuch, that they began devoutly to fear that Heaven was against them; and that they must relinquish their enterprise. But God meant not so. He designed to try them indeed, and to a degree which should bear some proportion to the importance of the occasion and of the state on which they were entering. But Heaven would see to it that this flight of such deep interest to the church in the last days, should not fail! God would bear this select band of the woman's seed to the place of their distant retreat, on the eagles' wings of his special providence and grace, though it were over a dangerous ocean. They should safely reach the place of their destination; and the rock of Plymouth

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early wars with them; their subsequent wars with the French and Indians from Canada; and the revolutionary struggles with the mother country: and from these afflictions, the figure received further illustrations. And what further illustrations may be given to this figure, in trials still awaiting the American church, from infidelity, licentiousness, and from local national interests and jealousies, —the prevalence of Romanism, the deep system of the infidelity of the last days, and the wars of Satan against “the

infant colonies learned nothing of it till the tempest began to burst upon them. It opened upon the Plymouth and Massachusetts colonies, and soon after it burst upon the New Hampshire settlements, upon the banks of the Piscataqua river; where men, women and children were cut in pieces, houses burnt, flocks destroyed, and many people dragged off into the wilderness by savage bands. After three years of much horror, the noted Philip was slain, and a peace was obtained, which continued ten years.

Philip was a son of Massasoit, the noble Indian chief, who was a great friend to the Pilgrims. The latter gave his youngest son the name of Philip, who after his father's death became a great warrior and enemy to the English. The last and great battle with him was fought Dec. 19, 1695. His head-quarters were in a swamp, in the middle of which were several acres of high land, where were many Indian families and their provisions. A battle of three hours was here fought, in which 700 Indian warriors fell dead, and 300 more died of their wounds, and their chiefs were slain: 600 wigwams were burnt, with many of their aged, their women, and their children. The loss of the Pilgrims was considerable. Philip escaped; but was the next July shot through the heart, and his tribe became extinct, as did many other tribes in those regions. In this war our fathers lost about 600 men of the flower of their strength; 12 towns and 600 dwelling-houses were destroyed. In 1688, the French and Indians combined in a war of eleven years which occasioned vast horrors. In 1703, another war of ten years commenced with redoubled fury. After this a peace of nine years ensued. Another bloody struggle of three years commenced, called Lovell's war; who, at the head of a band of volunteers, flung himself into the head-quarters of the warlike Pickwackets; and though he and most of his heroes fell, the scene filled the Indians with terror; and a peace ensued. Thus out of fifty years, twenty-seven were consumed in bloody contests. In 1737, a throat-distemper commenced, which continued long, and was vastly fatal. In Kingston, N. H., 40 were attacked, and not one of them survived. One town buried 113; another 100; another 127; another 88; another 99; another 122; another 210; and another 104. In 1744, commenced a war between England and France, which brought the French and Indians from Canada, against our infant settlements, for sixteen years, called the old French war. In this, the sufferings of our frontier settlements were great and perplexing; none could safely labor in their fields. The trembling mother, when committing her children to rest, felt a torture of soul, lest before the next morning both she and they might be slain or burnt alive. In 1760, peace was restored: but the horrors of the war of our Revolution soon after occurred. These are a few hints of the wilderness state of our pilgrim fathers.

remnant of the woman's seed here that keep the commandments of God, and have the testimony of Jesus Christ;"—time and events will decide. It would not be strange, should they see yet *trying days* before the Millennium. Most interesting was this flight to America among the events of the last days, and towards the conversion of the world; wonderful in relation to the rights of conscience, to civil liberty, and to the introduction of the Millennium! "So shall they fear the name of the Lord *from the west*," says Isaiah, in predicting the commencement of the Millennium. It then follows, "and his glory from the rising of the sun." A church in the west then, was to be planted to commence the Millennium; from which church light should roll back to the most distant east; and to the various extremities of the world. We may hence be assured, that whatever calamities may befall our national government (in which but too little concerning God is maintained), the remnant of the woman's seed here who keep the commands of God, God will keep as the apple of his eye.

5. It is believed no valid objection can be made against this view of the flight in our text. Should a latent murmur be heard that this is doing too much honor to the church in America; and should it be asked, Is this the only people of God on earth? Reply;—The view given of the figure does not say thus. But it does indeed honor this new and modern germ of the church of Christ, as being blessed with the signal display of divine grace and protection, as being destined to meliorate, essentially, the state of Zion on earth; to form here a nucleus or a renovating point, for the conversion of the world. It shows that the pilgrim fathers were brought hither to form a cradle for the liberty of conscience and the rights of man; to be as a beacon on a mountain which overlooks the world, and shall catch the eyes of distant realms, and teach them lessons never before known. A branch of the church so signal may well be denominated *the woman (the church)*,—at least by that well-known use of speech, the synecdoche, which elegantly puts a part for the whole. And when such a part is in fact a peculiar embodying of the original essence of the whole, after the other parts had become vastly degenerated, and this new branch is going to give a new complexion to the whole; it may well be honored with the name of the whole. And such has been the destination of the

church planted in this western world. Already has it shed a benign influence over the churches of Christ in the old continent not excepting the church in Britain.

6. So signal an event as this, might most surely be expected to be found in *prophecy*. A great object of prophecy is to give an antecedent view of events in and contiguous to the church, in which she has a deep interest: that she may be prepared to meet them; or at least may see in them the faithfulness of God, and the truth of his word, when the events are fulfilled. For these objects, the outline of the most interesting events from the commencement to the close of the Christian era, was antecedently furnished in the figurative language of the Revelation. And could so vast an event as that under consideration be overlooked in the details of events in this book? and this too, when things far less interesting are found in this predicted line of events? It is incredible. The celebrated President Edwards was confident that the church in America must have a place among the prophecies. And we have in one of his volumes a labor of seven pages, to find something in the prophecies clearly alluding to it. But he and all others, strangely failed of fixing their eye upon our text as a striking prediction of it. This twelfth of the Revelation, which sketches the course of the most interesting events for the part of the Christian era antecedent to the Millennium, is the part of this book where the prediction of this event might be expected. And it is found in the very part of this chapter where it might have been expected;—an event following and occasioned by the persecution which followed the Reformation in the 16th century. Place your eye then,—as I attempted to do,—at the place and time when the Puritans were driven to extremities by the persecutions of Jesuits, and other enemies of the pure evangelical truth; and see to what region the body of the best of that people did in fact flee from the face of the papal dragon to some far distant realm. You will find no other event so well answering to the figure as this; and none that has even the least degree of claim to it compared with this. And this great event then occurring does most fully accord with the prediction in our text.

7. Let us listen to some remarks of celebrated writers relative to this flight of our pilgrim fathers to America; and learn how fully the event did in their opinion accord with this figure, while yet they had no idea of our text as

alluding to it. Says Mr. Owen,—“Multitudes of pious peaceable Protestants were driven by severities to leave their native country, and seek a refuge for their lives and their liberties in the worship of God in the *wilderness* in the ends of the earth.” Says Dr. Mather,—“They were driven to seek a place for the exercise of the Protestant religion according to the light of their consciences, in the *deserts* of America. The church of the exiles were driven out into the horrible *wilderness*, merely for being well-wishers to the Reformation.” He adds, “they were now to transplant themselves into a horrible *wilderness*.” “Our Lord Jesus Christ carried some thousands of reformers into the retirements of the American *desert*, that he might give a specimen of good things to which he would have his people elsewhere aspire and rise. This is at last the spot of the earth which the Lord of heaven spied out, for the seat of such transactions as require to be noted in history. Here it was,” he adds, “that our Lord intended a resting-place for the reformed church.” This great man speaking of the miseries of the exiles while they had been under the English hierarchy, says, “The mountain of ice lying then upon them was now broken by the opening of a retreat into a *wilderness*.” Thus wrote that great observer of divine Providence, Dr. Mather, upon this flight of our fathers. He adds, “198 ships were employed in their passing the perils of the seas in the accomplishment of this renowned settlement; and but one miscarried.” An early writer in New-England says, “The charter obtained by the Pilgrims here, soon after their arrival, seems to say to the pious in old lands, “Desert your seats; flee your country!” And concerning the many who did thus, he says, “Gentlemen of ancient and most honorable families, ministers of the gospel, merchants, artificers, and husbandmen, to the amount of some thousands, for twelve years, carried on the transplantation.” “And it was a banishment,” he adds, “rather than a removal.” To men of education, and of property, it was *afflictive*. Their hazard was of an extraordinary nature. And nothing less than a strange and strong impression from Heaven could have produced such movements. God seemed to have served a summons upon the spirits of these his people in England, stirring up thousands who had never seen each other with a most unanimous inclination to leave all the pleasant accommodations of their native land, and to pass a terrible ocean, into a more

terrible desert, for the pure enjoyment of divine ordinances.\*

8. Let the language of the Pilgrims themselves be heard in testimony. Stating the reasons of their flight to America they say, "It will be a service to the church, of great consequence, to carry the gospel into those parts of the world, and raise a bulwark against the kingdom of Antichrist, which the Jesuits labor to raise up in all parts of the world. All other churches in Europe have been brought under desolation. And it may be feared, that the like judgment is coming upon us. And who knows but God has provided America to be a *refuge* for many whom he means to save from the general destruction? The whole earth is the Lord's garden, given to be tilled and improved. Why, then, should we stand starving here? Why should we suffer whole regions to lie waste! What can be a nobler work than to erect and support a reformed church? If any known to be godly who are rich and prosperous should unite with this reformed church at the hazard that must attend, the example would be of vast benefit, and would add vigor to faith and prayer in behalf of the new and remote plantation." Thus ample is the evidence, that this flight of the pilgrim fathers fulfilled the prediction in our text.

This transportation is noted in the text as being on "*two wings of a great eagle*." God said to Israel relative to their flight from Egypt to Canaan; "I bare you on eagles' wings, and brought you unto myself." Exod. xix. 4. This

\* In Dwight's Travels, we have the following, in his remarks on Plymouth and the Pilgrims: "When I call to mind the history of their sufferings on both sides of the Atlantic; when I remember their preëminent patience; their unspotted piety; their immovable fortitude; their undaunted resolution; their love to each other; their justice and humanity to the savages; and their freedom from all those stains which elsewhere have spotted the character even of companions in affliction; I cannot but view those illustrious brothers as claiming the veneration of all their posterity. The institutions, civil, literary and religious, by which New England is distinguished, here begun. Here the manner of holding lands in free soccage, now universal in this country, commenced. Here the right of suffrage was imparted to every citizen, not disqualified by poverty and vice. Here was formed the first establishment of the local legislature, called town-meetings, and of the peculiar town executive, styled selectmen. Here the first parochial school was set up, and the system for communicating to every child in the community the knowledge of reading, writing and arithmetic. Here was the first building, in our country, erected for the public worship of God. The first religious assembly of New England was here gathered; and the first minister called and settled by the voice of the church and congregation. On these simple foundations has since been erected our structure of good order, peace, liberty, knowledge, morals and religion."

proverbial speech might arise from the fact, that eagles are said to bear their young on their wings just before they are able themselves to fly. And hence arose the promise, Isa. xl. 31; "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles!"\*

As there is a beauty and strength in the figure of God's bearing Israel on wings of eagles, in their transit from Egypt to Canaan; there is no less beauty in the application of it to our pilgrim fathers. And their being planted in this land may be viewed as having a special interest in the following sublime passage, alluding primarily to Israel as planted in Canaan; but ultimately to us in our pilgrim fathers: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it; thou preparedst room before it; and didst cause it to take deep root and it filled the land. The hills were covered with the shadow of it; and the boughs thereof were like the goodly cedar. She sent out her boughs unto the sea; and her branches unto the rivers." The pious in our States may read this passage with the same interest as did ancient Israel. It may be viewed as having been no less really fulfilled in our case (as to the peopling of this new world), than in theirs. Such is the evidence that our first settlement of New England was in fulfilment of that second flight of the woman in the Revelation.

Great then, is our debt of gratitude to God which should be most deeply felt by the descendants of the Pilgrims. Such rich blessings call loudly for equal improvement and

\* If it be true, as is attempted to be shown in my "View of the Hebrews," that the address of the prophet Isaiah (chap. xviii.) is to the good people of our United States,—"*Ho, land shadowing with wings,*" &c.,—this prophecy may reflect light on the "*two wings of a great eagle,*" in our text. The appellation of "*land shadowing with wings,*" may allude to the figure of our continent; or to the protecting form of our government, or both. The figure of North and South America is like the two wings of a great eagle; as the map of them will show. And the form of our government, as well as our distance from the tyrannies of old lands, may well suggest the two wings of a great eagle, as our most fit *national emblem*, or *coat-of-arms*. The following sentiment has been expressed upon the floor of Congress, as well as felt in the civilized world; "Our government was the first successful effort among men to establish rational liberty. Our fathers instituted, upon the broad principles of equity, the system of equal representation; trial by jury; freedom of speech; freedom of the press; and religious toleration. And, to this hour, the system stands a proud example to the world, unsurpassed, unequalled. As ours was the first, so it may be the last hope of civil liberty. No other considerable place remains on the globe where a second effort can be made under like auspices."—(*Committee of Congress.*)

praise. What other people on earth are under so great obligations to God? Surely then, they ought to attempt by prayer, alms, and all their talents and influence, great things in behalf of the kingdom of the Redeemer. Great things are to be accomplished for the conversion of the world. And great should be the zeal, piety, faithfulness and perseverance of the seed of the woman here, to have a most exalted agency in the great work of salvation at this momentous period. The people of God here,—being exalted to heaven in privileges,—should, in heart, tongue and life, utter this song, sung in our context upon the Reformation; “Now is come salvation, and strength, and the kingdom of our God, and the glory of his Christ.” If this song befitted the Protestants three hundred years ago; it as well befits the present children of the Pilgrims borne hither as on the wings of a great eagle, by divine grace. The church in our nation is indeed as a city set on a hill;—a standard high upon a mountain that overlooks the world. It is a light to shine to the ends of the earth. May its rays fall propitious not only upon the remote heathen world, but upon the remnant of the natives of our continent; and upon the ignorant and wretched among ourselves! May it thus prove a fact, that we are destined to hold a high rank among the means of converting the world. Let this be our motto, “Arise, and build; and the Lord be with thee.” May our agency bear as conspicuous a part in the introduction of the Millennium, as our origin (in the text) has done among the wonder of the last days. May it occasion a speedy and universal emancipation of slaves; and thus blot out this disgrace of our nation, and of humanity.



## LECTURE XVI.

### REVELATION XII.

Ver. 15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

When the dragon saw that the woman was thus safely conveyed to her new and distant retreat, he with new rage commenced furious efforts of opposition. He clearly perceived that the influence of her civil and religious institutions would not only fill her own vast region, but also would endanger his kingdom of popery and despotism in old lands, and even his dominion of the vast pagan world. Something the devil now saw must be done to prevent this; or all was lost. There was now therefore produced in his infernal courts that masterpiece of infidelity first known to the world under the name of Illuminism. This was an improvement made upon the code of the Jesuits, which had been the vast annoyance of the Protestant cause, till the Jesuits were banished from the courts of Europe, as a murderous band. This new system of boasted philosophy was conceived and brought into operation by Voltaire, the noted infidel philosopher of France, who combined in this impious design a group of infidel philosophers, and a number of crowned heads in Europe. His first and sworn object was the destruction of the Christian religion. His scheme, after it was conceived and brought into operation, was improved and brought to a kind of perfection by the celebrated Wheishaupt of Germany, as a system of light. And it was propagated and carried into effect in those despotic countries under the cover of speculative masonry. This new system was by far the most subtle, deep, and efficient of any which ever was devised among men; and it was propagated over the world by floods of secret agents, called propagandists (propagators) who were furnished with ample funds for their purpose. Their dependence was on poisoning the sentiments of mankind; obtaining the management of the means of education, of governments, and of armies, to promote their designs. They managed the revolution in France in 1789, and their numerous armies took the field. A military empire soon arose, and floods of terror poured forth with a velocity which seemed like a flood indeed from the mouth of the infernal dragon. It was designed and calculated to revolutionize the world, overturning all true religion and morality, and all virtuous civil government. Its professed object was to render the human race happy, by freeing them from all restraints upon their lusts and passions. But the real object of this horrid scheme was cautiously concealed from their candidates, and men in the lower orders of their system; and it was gradually revealed to candidates for the higher de-



grees, as it was found they could endure it without alarm. This execrable scheme of Voltaire, under the express design of showing that "one man could overturn the Christian religion," took effect in old Catholic countries like fire touched to a trail of powder. Their noted watchwords were, "Crush the wretch!"—meaning Christ; "Strike deep, but hide the hand!" "The world must be bound by invisible hands!" The development of this system is to be found in the "Proofs of a Conspiracy," by Dr. John Robison, Professor of Natural Philosophy in the University of Edinburgh; in the Abbé Barruel's "Memoirs of the French Revolution;" and in Dr. Payson's "Modern Antichrist." These horrid floods Satan found means to roll over Christendom. Lodges of illuminees were planted throughout the civilized world; grasping and polluting the means of education, and laboring by sly intrigue to fill with men of their own order all places of trust and of interest. In these movements of the dragon, the United States of America were by no means overlooked. So fair a seat of Zion was the first object of Satan, though his plot commenced in old lands. This is learned in our text and context, where the woman in her distant retreat is represented as the great object of Satan's rage. This scheme was formed in the hotbed of papal corruption; or in the infidelity resulting from it. The flood must there be first collected, and thence poured forth over Europe, and over the Atlantic. As masonry had been its successful cover in old lands; it was still depended on as its successful vehicle through the world. This system of wickedness slyly planted itself by the side of speculative masonry, with a view to lead its members, through degrees before unknown, under the notion of finding exalted wisdom. Masons of high repute saw and deplored the fact, that their order was capable of such a horrid use; and they sounded the alarm and fled from it, as we find in the aforementioned European authors. Lodges of illuminees were early planted in our States, as has appeared from ample evidence, though they were cautious to conceal the name. President Dwight, in 1798, wrote thus: "Illuminism exists in our country. And the impious mockery of the sacrament described by Robison has been acted here." He again says, speaking of the rise of this order; "Under these circumstances were founded the societies of Illuminism. They of course spread with a rapidity which nothing but fact could have induced any sober mind to believe.

Before the year 1786, they were established in great numbers through Germany, Sweden, Prussia, Poland, Austria, Holland, France, Switzerland, Italy, England Scotland, and *America*." In all these places (adds Dr. Dwight) was taught the grand sweeping principle of corruption, "that the goodness of the end sanctifies the means." This writer said he received his information from a principal officer of the American masons. A letter was intercepted from a lodge of Illuminism in Virginia, to a lodge of the same order in New-York, in which were emblems of carnage and death, and things unknown to the grades of masonry which had previously existed in this country. This letter was from the lodge Wisdom, which was a branch of the Grand Orient of Paris, and was the 2260th descendant from that parent stock. This great number then of lodges of their order, must have been planted at least in the twelve afore-noted different nations. And in this letter it appeared that there were many lodges of this order in our United States. A mason of high standing at the south, in a letter to President Dwight, dated March 3d, 1800, says, "The lodge in Portsmouth, to which you allude, called the French lodge, was considered by me as under the modern term of masonry" (Illuminism). In another letter to the same, he says, "That you had good grounds to suspect the designs of the lodge at Portsmouth (Vir.) I have no reason to doubt. Their work was to effect the plans of France in this country." A member of that lodge was heard to boast that he belonged to a lodge in Europe in which the French revolution of 1789 was planned. A gentleman of the first respectability, who had been grand master of all the lodges in the State in which he lived, informed me, upon reading my Dissertation on the Prophecies, that while he was thus a grand master, a bundle of papers from the eastern continent came by a natural mistake into his hands. That in it were masonic emblems, masonic language, and things apparently of great design, but all perfectly above his comprehension. This was before he had heard of Illuminism. He knew not what to make of it; and said, when Illuminism was disclosed by Robison and Barruel, he was fully prepared to believe the account. And his influence with his masonic brethren in the State where he lived was so great, that when they began to express resentment at the disclosures of these things, he hushed them to peace,—telling them the disclosures were true, and they ought to know

it. In a printed oration delivered before the Grand Royal Arch Chapter of New-York, Feb. 1801, by their grand chaplain, Rev. John Earnst, is the following warning: "The deep designs of masons, called the Illuminati, who have almost inundated Europe, and are fast gaining ground in America, have clearly demonstrated the abuse which untiled masonic lodges have met with, and how they, when not guarded, can be revolutionized and moulded at pleasure." Happy, had such warning been taken! A man of name, who with his wife was a professor of religion, informed me that their son had occasion to reside some years in one of the middle States, and he returned a gross infidel. He told them he had learned this in a society there instituted from France; and assured them that such societies abounded in our nation, and soon a gospel minister would not be supported. If any of them existed, they would be objects of scorn. The Christian religion (he said) was all an imposition, and soon would be no more. Gertanner, in his Memoirs of the French Revolution, said, that the propagators of the French masonry were (in 1791) fifty thousand; and that their funds were at that time, six millions of dollars. These men were sent over the civilized world, and liberally dispersed in America. It was a maxim in their code, that "it is better to defer *fifty years*, than to fail of success by too much precipitancy." Such notices should not be misimproved by the friends of religion and of liberty. Robespierre declared that revolutionary designs were the object of the diplomatic mission of Genet to this country. His haste and imprudence to effect these designs, soon, by the faithfulness of Washington, occasioned his recall. He however took up his residence in this country, and no doubt learned that greater caution was needful in this nation. In an intercepted letter of the noted French Fauchet, this object of French Illuminism in our land was fully exposed. The insurrection in the west of Pennsylvania was occasioned by it; to suppress which, required an army of 15,000 men, and a million of dollars,—precious fruits of the infidel system planted in our country. Even Washington himself was denounced by this hateful foreign influence, and was declared to be an enemy to his country! That best of men noticing this base treatment, in a letter to a friend, said, that their abuse of him was in "such indecent terms as could scarcely be applied to a Nero, or to a notorious defaulter." In another letter to a friend, he said, "They

(the French) have been deceived in their calculations on the powerful support from their party here; though it is doubtful still, whether that party, which has been a *curse* to this country, may not be able to continue their delusions." He said again, in a letter, "That those self-created societies which have spread themselves over this nation, have been laboring incessantly to sow the seeds of distrust, jealousy, and discontent,—hoping thereby to effect some revolution in our government,—*is not unknown to you*. That they have been the fomenters of the western insurrection, admits no doubt." When this father of his country retired from the presidential chair, he was most shamefully denounced and insulted by this same hateful influence; and the friends of the nation were called upon to keep a jubilee on the occasion. The language thus boldly used against this best of men and father of his country, was abusive, cruel, and false. No wonder then, that that great and good man, in his farewell address, warned his beloved nation as follows: "Beware of all secret combinations, under whatever plausible character."

Such were the floods which flowed from the mouth of the infernal serpent, and which rolled even over the Atlantic to America. On the old continent these floods were vastly terrible, as is shown in lectures on chapter xvii., to which the reader is referred. The floods of horror there rolled mountains high, rolling in seas of blood and revolutions, rolling for a quarter of a century, and plunging ten millions of the human race, as has been calculated from high intelligence,\* in premature death. The French armies which swelled these floods were vast, most successful, and terrible. Zion trembled for her ark, and said, "These be the days of vengeance!" An army of 400,000 men (as has been shown) were finally seen moving with the most powerful preparations, into the north of Europe, with a design to sweep away the last barriers against a universal military despotism. But this was overruled to bring things to a kind of crisis for the time then present in favor of Zion and of liberty.

Ver. 16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

\* President Dwight.

The church's necessity is God's opportunity. When the floods of dangers seem about to overwhelm the cause of Zion, God interposes like the earth's opening her mouth, and burying every enemy; as in the case of Korah and his company. When they seemed about to destroy all the order and peace of Israel; the earth under their feet clave asunder; and they went down alive into the pit, which closed again upon them. This was an emblem of God's protection of his cause. And though but one exactly such a case ever occurred; yet multitudes of events have occurred in a measure similar;—like the destruction of Haman, which set at liberty the Jews from the effects of his vile decree. God often causes some providential event to occur, to confound the enemies of Zion, and to protect his cause; as in the case of the Egyptians plunged in the Red Sea; while Israel moved in safety through the deep. In this point of light, our text assures that the church shall be safe. And though her enemies rise and roar like a flood; Christ sits on the whirlwind, and directs the storm. And heaven's high arches scorn the swelling ocean. The foe is confounded; and Christians rejoice. When creature help fails, God's arm brings salvation. So it has been from the beginning; and so it will be to the end of time. In this general sense, our text has had a thousand fulfillments. But it was designed for *one*, and *only one*, great chronological fulfilment; a great fulfilment in its order of events. For this we must inquire. The order of events, already noted in comments upon this chapter, shows us where to look for it. The great emperor of the age (it was generally said) exulted, that when several obstacles in the way of his universal empire were removed, "he would henceforth trample on all the rights of neutrality!" His army, the best appointed possible, of 400,000 men, was put in motion, himself at their head, to remove these remaining obstacles. He would first move into the north, and take up by the roots the empire of Russia. England then would easily fall. And America would of course lie prostrate at his feet. And the dragon imagined that this would accomplish the designs of the great infidel system.

But the rod of iron, formed for judgment on the Roman earth, was now overleaping the bounds of its providential commission: and his plans were lost. That vial of divine wrath on the seat of the papal beast, and filling it with darkness, was now going to draw towards its close. The army of the north was accordingly annihilated, and swal-

lowed up as floods indeed; as was shown in particulars of the event in Lecture x., which see. The accomplishment of the judgment in our text may well remind us of that of Korah and his company, when the earth under their feet began to part asunder. And the language of our text, we may conceive, was borrowed from the catastrophe of those ancient enemies of Israel in the wilderness. It is, accordingly, predicted of the infidels of the last days, that they shall "perish in the gainsaying of Korah." Any thing that should providentially destroy those efforts of the kingdom of darkness, would amount to an accomplishment of our text. The figure alludes to all that actually did confound those efforts of the enemies of the church. The French army fled, and fell by the way,—as has been shown. Their bodies were indeed literally mingled with the Russian earth, as though swallowed up in it. The horrors of that retreat exceed every thing else found in history, if we except the destruction of Jerusalem. The emperor escaped; and with only one man accompanying him reached his capital. His vast army, by these terrors and the scenes at the river Berezina, were literally destroyed. New armies were raised by this emperor; and subsequent tremendous battles were fought; in which the French, from time to time, were vanquished, till the battle at Waterloo concluded the empire of Bonaparte. The swelling of the floods of the dragon on the Roman earth was here swallowed up. The confederation of the Rhine had been broken; and the remainder of its flood here sunk. A striking exposition thus appears given of the feet and toes of the great Roman image—being "part of iron, and part of clay; partly strong, and partly broken;" and the parts not cleaving to each other. The long predicted coalition, like a whirlwind from the north, had prostrated that dynasty. See Dan. xi. 40. The earth opened her mouth, indeed! Earthly or national motives had induced this coalition of the powers of Europe to combine in self-defence for the swallowing up of these floods of the dragon. One strong pillar, on which hung the confident hopes of the infidels of the age, crumbled, and was lost. The beast from the bottomless pit, with this new wound in his head, now fell (for a time at least) into his characteristic non-existence. For he is "the beast that was, and is not, and yet is." Zion had been marked out for a prey. Her enemies had predicted her ruin; and appearances seemed to favor it. But a cloud by day, and a fire by night, moved between Israel and the Egyptians,

while passing the sea. This cloud flung light upon the church, and darkness upon infidels. "The Lord thundered; the Highest gave his voice; hailstones and coals of fire. His lightning lightened the world; the earth trembled and shook." The abominations of that system of infidelity had been much unfolded, and its first and general efforts confounded. Its workmen were now forced to descend to deeper caverns, and to operate with greater caution. And to this they no doubt, betook themselves with great vigor. The friends of Zion rejoiced to find the snares of death thus far broken, and a sudden and wonderful reverse of things blessing the church, and the world. This lit up a smile on faces long petrified with horror. The sun of general peace broke through the cloud, smiled on the nations hid long from its rays. And many fondly hoped the sun of the millennial kingdom had risen. Here their fond hopes were clearly premature. But wonders of salvation had indeed been wrought.

Ver. 17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Satan is ever ready when one of his plans fail, to renew it, or invent another. When the power of the persecuting Jews failed; he instigated the pagan Roman persecutions. When paganism in the Roman empire ceased, and the government became Christian; the devil got up first his Arian heresy, and then his papal throne. By the formation here of an image to the pagan beast, in the false religion of popery under the Christian name; Satan more than restored his beloved paganism. And when he was ejected from his papal heaven by the Reformation; he soon brought forward his code of the Jesuits, and hence raised his new persecutions, as has been noted. When the woman fled as on her eagles' wings; Satan brought forward his system of Illuminism, as has been shown. With this, he was going if possible to destroy the cause of Christ from the earth. And when these floods are thus far swallowed up; may we not believe new and mighty efforts will be made? What then, is the sense of this warning in the text? The flight of the woman, to a distant retreat from the face of the dragon on the papal earth, had much enraged him: and this rage is heightened by the failing of his floods thus far. Whither

now does Satan betake himself, to make war with the remnant of the woman's seed? Does not the text give intimation? He now goes away from the old Roman earth, probably to the place to which the woman fled. And is not this a most natural event?—Is it not the church here of which he is the most jealous? Why should he not then, next go where she is? Three marks are given in the text of the character of the people, with whom he goes to make this new war. "The remnant of the woman's seed." This is the pious part of the descendants of the woman in the region whither she fled. A part of them are hostile to Christ; but a remnant are indeed his friends. "Who keep the commands of God." They maintain a signal degree of evangelical purity, and holy obedience. No other branch of the Christian church is equal in this to the pious remnant of the seed of the woman in our United States. "And have the testimony of Jesus Christ." In some special way, this remnant of the woman's seed have the tokens of the presence, gracious power and approbation of Christ. And is not this a fact with the remnant of the descendants of the Pilgrims here, who are indeed pious? Does the testimony of Christ equally attend any other part of the Christian world? This is the part of Zion, selected of God for the showers of his grace. Christ here peculiarly seems to say, "Awake, O north wind; and come, thou south; blow upon my garden, that its spices may flow forth." This is noticed by the Christian world; and inquiries have been publicly made across the Atlantic, why it is thus. And this fact not only identifies the American church with the seed of the woman in our text, but it affords an additional reason why Satan should now turn his first attention to this region, as the principal field of his operations. Between twenty and thirty years ago I was led to view this text as of deep interest to this nation; that Satan would ere-long excite new troubles here. This sentiment I gave then to the public; and it is now manifestly fulfilling.

But what mode of warfare would Satan be likely here to instigate? It is manifest, from what has been said, that his economy long has been to labor to *repair-broken systems*; and under some new or specious pretence, to render them more efficient than ever. His old systems then, of popery, of French infidelity, and of gross licentiousness, he may be expected to labor to bring here into more effectual operation. It is at a time not far from the present, that we read of the three unclean spirits like frogs, coming from the



mouth of the dragon, of the beast, and the false prophet; spirits of devils, working wonders, and going forth unto the kingdoms of the earth, and of all the world, to gather them to the battle of that great day of God Almighty! Rev. xvi. 13, 14. These denote three powerful kindred influences to pervade the world equally under the agency of Satan. That from the mouth of the dragon (the devil) means a general spirit of licentiousness, either in sentiment or practice, or both,—any or all kinds of blasphemy and wickedness. That from the mouth of the beast, is the scheme of infidelity first known as Illuminism; which is shown to be the beast from the bottomless pit full of the names of blasphemy;—operating in dark and crooked schemes of government, or policy, in dark and mysterious caverns. This is to lead the van in the battle of the great day. See chap. xix. 19, and Dan. vii. 11. It will be found operating in the devil's war with the American church. And the spirit from the mouth of the false prophet, is a new effort of popery; falling in Europe, but attempting great things in America. The church in our States has much to fear from these three kindred systems. Two of them are deep, and systematic; while that from the mouth of the dragon, will affect vast classes of people who will work in no deep system, but will be abandonedly wicked in *their own way*,—licentious, Sabbath-breakers, profane, riotous, oppressive and cruel, intemperate, brawling, scoffers, and formers of mobs, proudly and maliciously torturing fellow-creatures. These three classes, the old serpent will manage in his war against the true people of God in our land. If they have no concert in view; their invisible manager has his object in view to be by them effected. And much is to be feared from them.\* See lecture 28, on

\* A fruit of the same spirits was the driving of the missionaries from their stations among the Cherokees, and Choctaws; immuring them in prison, in open violation of our national constitution; as was decided in the national court; holding them in prison a year; violating national treaties with those natives; robbing them and driving them from their own lands. For this, God will reckon with our nation. See 2 Sam. xxi.; where a "three years' famine was sent upon the land of Israel for violating their treaty with the Gibeonites, which yet was fraudulently obtained; but should have been kept. Repentance and restitution alone removed the national calamity. God will plead the cause of the oppressed, whatever be their state of civilization, or their color, or should they be claimed as property. Christ has his eye upon all the human family, and we will be to those who dare to oppress beings made in the image of God, and for whom Christ died. He will recognize all abuse done to them as done to himself, and will show to revengeful oppressors that he has an arm of vengeance.

chap. xvi. 13, 14, on these unclean spirits. They have been planted in our land. That from the mouth of the *beast*, was more than fifty years ago here planted; and not for amusement; but for great effects. It has been most active in dark recesses, from the time of its introduction into our States; which was before the year 1786. It was not formed for inactivity or amusement in Europe; nor is it so in America. In Europe their real designs were perfectly curtained from their candidates in the lower degrees of masonry. While *they* were amused with various things; they were as ignorant of the real designs of their higher orders as a child unborn. And when the designs of their leaders burst out in bloody operations; honest members of the lower degrees fled. One of them, in an address to his masonic brethren, said, "Brethren and companions, give free vent to your sorrow. The days of innocent equality are gone by. However holy our mysteries may have been, the lodges are now profaned. Let your tears flow: attired in your mourning robes attend; and let us seal up the gates of our temples; for the profane have found means to penetrate into them. They have converted them into retreats for their impiety; and into dens of conspirators. Within the sacred walls they have planned their horrid deeds, and the ruin of nations. Let us weep over their legions, whom they have seduced. Lodges that may serve as hiding-places for conspirators, must for ever remain shut to us, and to every good citizen." The celebrated Professor Robison of Edinburgh, who had been a first-rate mason, sounded the same alarm. He renounced the order; and advised all his brethren in the masonic world to do the same.

We are thus warned of dangers attending the seed of the woman, in these States. May the Christians of our land awake to their dangers, and their duties. May the warning voice of heaven arrest their hearts; such as the following,—*"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour."* *"The devil is come unto you, having great wrath, because he knoweth he hath but a short time."* *"Whom resist steadfastly in the faith."* *"Resist the devil, and he shall flee from you."* Christ says, of these very days, *"Watch!"*—*"Watch ye, and pray always; that ye may be accounted worthy to escape those things which shall come to pass, and to stand before the Son of man."* *"Come, my people, enter into thy chambers."*

"Seek the Lord, all ye meek of the earth. Seek righteousness; seek meekness; it may be ye may be hid in the day of the Lord's anger." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

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## LECTURE XVII.

### REVELATION XIII.

Ver. 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man hath an ear, let him hear.

10. He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Having attended, in several preceding lectures, to a description of the church, and of her grand adversary the devil, and to some outlines of events between them for nearly two thousand years; we now come in this thirteenth chapter to contemplate more particularly two great instruments of her annoyance, under the figure of two beasts—the secular Roman beast, and the papal beast. The events of this chapter are synchronical with those of the chapter preceding, and comprise the period from the commencement of the Christian era, to near the Millennium. We have here first the secular Roman beast, which Daniel beheld rising out of the sea; and which is never to be confounded with the papal beast, which is in this chapter distinctly given. In the language of prophecy, a notable power hostile to the church is represented by some great ferocious beast. And the properties of that power are described by properties of that beast, natural or ideal. In Dan. vii. we have a number of such beasts. The Babylonish empire is denoted by a lion with eagle's wings; the Persian empire, by a bear with a peice of his prey in his mouth; the Grecian empire, by a leopard with four heads and four wings; and the Roman empire, by a nondescript fourth beast dreadful and terrible, with great iron teeth. The first part of this thirteenth chapter gives a further description of this fourth beast denoting the secular Roman empire. The beast in our text is the same with that given in Dan. vii. 7. In three different passages of Scripture, we find this secular Roman beast: in Dan. vii. 7, to end; in our text; and in Rev. xvii. In some other texts allusion is made to this beast. In each of these three principal passages, the *secular* beast is kept distinct from the *papal* power, which is likewise given: and we are never to blend them. The consideration of this will be important to a right understanding of these powers,—the secular, and the papal.

A beast is a ruling power, and not a subordinate one. There can be but one such ruling power on the same ground at the same time; and hence we can have but one beast on the same ground at the same time. Subordinate powers are but horns of the beast of that region. The secular power on the ground of the Roman earth, from the

time of the subversion of the power of Greece before the Christian era, till the battle of the great day, is given under the figure of a great and terrible beast, rising from the sea; meaning the contending state of the nations at the time of its rise; as in the text, and in Dan. vii. Though his rise had long been past when our text was written; and though the main object of the writer was to foretell events then future; yet as those future events of this beast, or things to take place towards the close of his existence, must be known as the deeds of the Roman beast;—so the account must revert to the origin of this beast, to show that he is (first and last) the same. This is a liberty repeatedly taken in prophecy, as has been shown. So in Rev. xvii., describing the last head of this beast, as a new beast from the bottomless pit; in order to show that this is the old Roman beast, his seven heads are given, though five of them were then past, when John had his vision. In our text additional appendages are given. Both in the text, and in Daniel, he has ten horns. Here he has also seven heads, to denote seven hills on which Rome was built; and also seven forms of government from the origin to the end of that power; viz. kings, consuls, dictators, decemvirs, military tribunes, emperors, and an atheistical republic. The sixth, the imperial, was in existence when John had his vision. This imperial form was to exist twice, and at two distinct and distant periods, as will be shown on Rev. xvii. The first reign of the imperial head was in existence when the Revelation was given. It was under this, that the Christian era commenced, that Christ was crucified, and that the ten pagan persecutions of the Christians took place. It was this imperial head that then received a wound under Constantine and died as a pagan beast, by the empire's becoming Christian; as is noted under the sixth seal, Rev. vi. 12 to end. This beast lay dead, in symbolic language, from that time for many centuries, and had only a mystical existence; "*that was, and is not, and yet is,*" because he would rise again in the last days in his own hostile nature. The literal facts were, that paganism was overturned by Constantine in the fourth century; and Christianity was established in its place. But at a period far future of that revolution, and before the battle of the great day of God, a terrible power should rise on the Roman earth, similar to the ancient pagan beast. And in the language of prophecy, this should be noted as the old pagan beast recovered to life; or his head

(anciently put to death by the sword) having its deadly wound healed, and living again, with the Roman world wondering after him. This healing was to be fulfilled by a mighty power rising on the Roman earth in the last days, of utter and avowed hostility to the cause of Christ. This took place in the breaking out of Illuminism under the cover of masonry in France, in 1789, and an antichristian power was there established. This will be more clearly shown in lecturing on Rev. xvii.—the beast from the bottomless pit, which is but the healed head in our text, symbolized by a new beast from the world of darkness. It seems, from the various descriptions of that beast, or power, that something like that ancient wounding, and modern healing of that head of the beast, may be more than once verified; that it is a characteristic of this power which may be verified in different instances. This power, being part of iron, and part of clay, as in the feet and toes of Daniel's image, seems designed to convey the same idea. This beast may repeatedly appear partly strong and partly broken, before its final crushing under the wrath of Christ. Its being the beast *that was, and is not, and yet is*, indicates the same thing. It seems sometimes out of existence, and sometimes in existence. A prime leader of the order said, *Let the whole system go to ruin; I will engage to restore it in a short time, and that to a more perfect state than before!* One thing of this beast is certain; he is spoken of as having an existence, either visible or invisible, till he goes into perdition, in the battle of that great day of God,—the last vial; at which time he comes forth in his war with Christ, in awful hostility, and vast strength; as Rev. xix. 19, and Dan. vii. 11. The body of this beast is said, in our text, to be like a leopard, or like the Macedonian empire, led by Alexander the Great; his feet are like a bear, or like the Medo-Persian empire; his mouth like the mouth of a lion, or like the Babylonish empire; as though all the terrors of these ancient powers combined, should be found to centre in him. And the dragon (the devil) gives him his power, and seat (throne), and great authority. This preëminence is thus ascribed to the agency of the devil; as it is indeed the devil's most signal instrument of hostility to Christ. This same secular Roman empire we have seen to have been in most active and powerful hostility to Christ, in the origin, and in the first ages of Christianity,—crucifying the Saviour, and persecuting his followers. And upon the healing of his deadly-wounded head in the last days, the

world is said in our text to wonder after him. The tide of his influence is noted as thus extensive. The world (the Roman world) is here said to worship the dragon (the devil) who gives power unto the beast; and to worship the beast;—most highly to admire this system, and to deem it invincible: “who is like unto the beast? or able to make war with him?” The worship in the text denotes overwhelming admiration. A mouth speaking great things and blasphemies is given him; and power to continue to the end of the noted 1260 years.

The passage of his “continuing forty and two months,” has perplexed and misled commentators. They have been led to suppose that as this is the time allotted for the continuance of the papal power; so the power here described must be the papal power, and not the old secular Roman beast; and they have thus thrown the two powers into confusion, and rendered the subject inexplicable. Their mistake is, in taking for granted that this “forty and two months” gives the exact time from the rise of this beast to his fall: but this is not the sense. It is designed simply to give the time of his fall, which is at the end of the noted 1260 years. His rise was before the Christian era. This sense of the passage is decided in Dan. xii. 6. Daniel here having described the wilful power (the same with the healed head in our text) heard the question, how long it should be to the end of these wonders?—meaning these calamities;—the very question which would be of interest in the case. The Angel of the covenant answers with an oath, that it shall be “for a time, times, and an half;” or the 1260 years: as though he had said, the end of these wonders shall be at the end of the 1260 years. He had no occasion to give the whole time of the existence of this horrid system; but simply to tell the time of its end. This period—the 1260 years—had been before given as the length of the time of the saints being given into the hands of papal power; Dan. vii. 25. And the end of that noted time gives the period of the destruction of this secular beast. The phrase that he hath power to continue forty and two months, is thus elliptical; giving a part for the whole. This well accords with the language of prophecy.

As to the blasphemy of this beast; should he at any one time assume the characteristic mark of direct and open blasphemy; it is sufficient to form this character, even if he should afterward from motives of policy learn greater caution and assume his nominal form of godliness; a thing

long predicted that he would do. But his fixed character notwithstanding this is that he is a blasphemer; as Rev. xvii. 3; "full of names of blasphemy." It will be there shown, that this characteristic was by him most fully assumed. He is the beast of ten horns, as well as of seven heads; though his ten horns were not of continual existence. If at any one time they were found to exist; it gives him this permanent character: and so with his blasphemy. But the latter will be found to be abundantly manifest, under whatever adventitious form of godliness, or cloak of goodness. He is an infidel—denying the Father and the Son.

Our text informs that this beast has power "to make war with the saints, and to overcome them. And power is given him over all kindreds, and tongues, and nations." This was in a terrible sense true of this secular beast in the ten primitive pagan persecutions, before he received his deadly wound in his imperial head from Constantine. But the event in our text seems to be after that wound is in the last days healed. The predicted slaying of the witnesses, by the beast from the bottomless pit, may tell the secret of this clause in our text. The eventual popularity of this resuscitated beast in the last days is great. In addition to what has been noted of all the world wondering after him and worshipping him; and the dragon that governs him; exclaiming, "Who is like unto the beast? who is able to make war with him?"—it is added, "And all that dwell upon the earth shall worship him (or plead his cause) whose names are not written in the book of life." Our Lord upon the same period says,—“If it were possible, they would deceive even the very elect.” Then it is that God will search Jerusalem (his visible kingdom) with candles, and punish the men that are settled on their lees. When things shall have come to this pass; this power will soon go into perdition. To this our text alludes when it says, "He that leadeth into captivity, shall go into captivity; he that killeth with the sword, shall be killed with the sword." As he thought to do; "so it shall here be done to him." Their judgment lingereth not, and their damnation slumbereth not; as in Isa. xxvi. (of this very event)—“For the fire of thine enemies shall devour them.” “And the beast was taken and his body destroyed and given to the burning flame.” The account closes—"Here is the patience and the faith of the saints!" Or these their graces having been most deeply tried, shall



find full relief; as did the patience and faith of the chosen tribes, when they found themselves safe on the eastern bank of the Red sea, and the Egyptians "sunk like lead in the mighty waters!" The papal beast follows, but must be deferred to the next lecture. Further particulars are given of this secular Roman beast in chap. xvii., where the new beast *there*, will be shown to be the same with the healed head which has *been* given.

This power on the Roman earth, it is believed has appeared and terrified the world in these last days, as has been shown of Illuminism breaking out in the revolution of France, in 1789. To the joy of this age of the world, it fell, after the most horrid scenes of a quarter of a century, into its characteristic nonexistence. But it will be found that it "*yet is!*" For the going of this power into perdition under the seventh trumpet, and seventh vial, is manifestly now future; and to prepare the way for this, it will again appear in vast strength and terror, under some new form or occasion. In this, the prophecies of this period do fully agree; as has appeared, and will in future lectures be more fully shown.

Behold the depravity of fallen man, that millions of the human race should be of such a character and conduct, as to be justly represented by a ferocious beast, governed by the devil, as has appeared! How fully is fallen man, though created in the image of God, now justly said to be of his father the devil; and the lusts of his father he will do! Sensual and base must be the heart of the millions thus represented! How utterly unfit for heaven! How wretched if admitted there! Marvel not, then, O fallen man, that you must be born again. This renewing act of grace you must receive, or eternally perish. Where now are the ancient Roman heroes, denoted by the nondescript beast which has been considered! Where are those blaspheming French atheists who brought again that beast from the bottomless pit! O infidels and sensualists! will you to idolize self and the body, forget and destroy the soul? Will you for time, forget eternity? Eternity will not forget you. Your eternal hell will not forget to receive you as its prey. Multitudes, in regions far from the old Roman earth, carry the mark of this beast; some in their foreheads, and some in their hands. And such, unless repentance prevent, will receive of his plagues; and must drink of the wine of the wrath of God. Happy it is that the prophetic Scriptures do furnish us with a clear admon-

itory view of the calamities and dangers through which the people of God must pass, from their present to their millennial state. Such premonitions do most solemnly demand devout attention, study, and practical improvement, to meet their events with due discernment and preparation. And most blessed is the fact, that the prophecies furnish the church with a blessed Pisgah's top, whence to behold the Millennium, and also the glories of heaven. We will not fail to ascend this height by faith!—We will not idly sleep at the foot of this mount of God!

## LECTURE XVIII.

### REVELATION XIII.

Ver. 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men.

14. And deceiveth them that dwell on the earth by *the means of* those miracles, which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had

the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred threescore *and* six.

A delineation is given in the preceding lecture, of the secular Roman power under the figure of a terrible beast. In our text, we have the papal apostasy denoted by "another beast," the description of which the papal hierarchy perfectly fulfils. This second, or papal beast, is the same with the "other little horn," in Dan. vii. 8; having eyes like the eyes of a man, and a mouth speaking great things. It is also the same with the woman, "the mother of harlots and abominations of the earth," mounted on the secular beast, Rev. xvii. 3-6. In these three collateral passages, we have the same secular power, and the same papal power, in contiguity to each other. In the first, the papal power is a horn of the secular power: in the second, it is another beast: in the third, it is a woman of horrid fame, on the back of the secular beast, going to execution, as will be shown in chap xvii. These three inspired representations give great facility to their exposition.

While the secular beast lay dead of his wound, received from Constantine, in the revolution in the Roman empire from paganism to Christianity, in the fourth century (and thus "was, and is not, and yet is"); the papal beast arose on the same ground. This beast arose not from the "*sea*" (the revolutionary state of the secular world), as did the secular Roman beast (Dan. vii. 3, Rev. xiii. 1); but from the "*earth*;" the earthly and carnal policy of the church and pontiff of Rome. This beast had two horns, like a lamb; but he spake like a dragon; or was a dragon in sheep's clothing. He goaded and tormented the true witnesses of Christ with his two systems of tyranny,—ecclesiastical and civil; and was himself a prime instrument of the wicked one, under the highest professions of Christianity. This second beast grew, till it came (it is said) "to exercise all the power of the first beast before him:"—became as that was a perfect persecutor of the church of Christ. The establishments in the church in Christian Rome by Constantine, operated as a source of corruption to the bishops of Rome. To obtain and to enlarge these honorable and lucrative establishments, became a prime object of ambition and intrigue. Two things operated to

throw power into the hands of the Romish pontiffs; first, the factious citizens of Rome often found it convenient, in their contentions, to apply to the ambitious bishop of that city, to decide their disputes; which thing the aspiring pontiffs did not fail of improving to their own aggrandizement: secondly, the idea had been conceived, and after long struggles confirmed, that the commission of Christ, given to his gospel ministers, had instituted different grades of men in this office; or had given the official right to some to rule; while the same commission gave to others to be ruled. Long had the faithful witnesses of Christ piously struggled against this innovating corruption. Jerome and many others contended for the well-known fact, that those who had come to be called bishops, were never in early times viewed to be of an officially superior order, but only as first among equals in office, and received all their supremacy only from the customs of the day: and not from any superior commission from Christ. We find in authentic church history, that the early bishops had no superior power allowed in the church to enact any thing but in union with both the common pastors, and the brethren of the churches. But the long pontifical exertions to be received as being of an order officially superior, prevailed; and they assumed a power to act independently of the common pastors and brethren. And these lordly pontiffs soon came to exercise influence in proportion to the city in which they dwelt! The bishop of Rome, hence, soon found himself able to rise from one degree of ambitious power to another, till the emperor Phocas declared bishop Boniface III. to be universal bishop of the Christian church; and himself to be judged by no man. And the pretensions and influence of this bishop rose still higher and higher, till the full-grown man of sin became manifest; and the saints were given into his hands for 1260 years. The long wilderness state of the true church under the blasphemous papal horn here commenced, Dan. vii. 8, 11; also the papal harlot, Rev. xvii. 1-5. And here, at a period which will receive further attention, arose the second beast in our text. This spiritual beast was to reign over the kings of the earth (chap. xvii. 18); while the secular Roman beast lay dead. Prophetic imagery cannot admit of but one beast on the same ground at the same time. A beast is the great ruling empire; and two such powers cannot at the same time exist.

This papal beast was "*diverse*" from all other powers,

Dan. vii. 24; or, he was ecclesiastical. The secular Roman beast was said to be "*diverse*" from other beasts that had gone before, verse 7. But the papal beast was still "*diverse*" from this, as professing to be a *spiritual* power. For many centuries this papal beast did govern with a mighty sway, and reigned indeed over the kings of the papal earth. These kings formed one of his horns; and his armies of priests the other. The pope assumed power to crown kings, and to strike off their crowns at his pleasure, as is well known in history. Says bishop Newton, "The pope was the head of the state, as well as of the church." A bishop, of the council of Lateran, styled the pope "the prince of the world." A Catholic orator called him "king of kings, and monarch of the world." A prelate said of him that "he had all power, above all power, both of heaven and earth." Pope Innocent boasted that the church was his spouse who brought him her dowry of absolute power, in temporals and in spirituals:—that she brought him his mitre as priest, and his crown as king; and she constituted him vicar to him who is King of kings, and Lord of lords! This was the papal power, which was claimed and acknowledged for many centuries. It was then the highest power on earth for the time; and was a beast indeed. "Mystery, Babylon the Great!" The views given of popery, in the collateral passages, militate nothing against this. It was a horn of the secular beast, in Dan. vii., as it rose on the same ground with the secular beast, and remains in existence after the secular beast recovers his life. But this does not hint that it was not itself a beast, part of the time, on the same ground, while the secular beast lay dead. And in our text and context, we find it did thus become a beast; and facts from history testify the same. The view given of the papal harlot, in Rev. xvii., as borne on the back of the secular beast, does not interfere with our view given. For this her position on his back is after he recovers his life in the last days, or ascends from the bottomless pit,—takes the ground as a reigning power; and popery becomes a merely subordinate being,—a false prophet,—a harlot on the way to execution.

This second (the papal) beast is said to exercise all the power of the first beast, or of pagan Rome; meaning before the revolution from paganism. This implies what has been stated, that the pagan beast had for the time ceased to exist. "The first beast before him," says the text. The pagan beast was before him; but was not now in real

existence. The papal beast exercised all the power of the first, by occasioning as much annoyance to the true people of God as did the pagan beast. He caused the people of the papal earth to worship the pagan beast, by making them submit to a system of false religion of his own invention, no better than the religion of the antecedent pagan empire noted by the beast in the first part of this chapter. And the papal power thus makes an image to the pagan beast, and enforces the worship of it upon all men upon pain of death. This explains his causing all men to worship the beast. They do it by worshipping his image in the hands of popery. This image of old paganism must mean that in popery which resembles paganism. But this is the body of the papal religion; that mummerly of delusion, which is nothing better than paganism under the Christian name. It is striking, indeed, that this should be called an image to the first beast. Ordinances of religion of human invention are nothing but an image of pagan mythology. If it nearly resembles the Christian religion, it is so much the worse, as being more dangerous. Counterfeits well executed are counterfeits still, and are more dangerous than those badly executed. The whole mass of popery is but an image of paganism, as our text and the whole genius of the Bible decide. One essential feature of old Roman paganism was, paying adoration to great characters who are dead, and applying to them as demigods, or mediators between them and their highest god; and venerating them in images. And a complete image of this idolatry was established in popery. Deceased saints were there constituted their intercessors with God. And worship directed by the fancied mediation of such saints, was there "established by law." (Scott.) And "the worship of images was there established by the second council of Nice." (Faber.) In pagan Rome the names of these demigods were selected from great civil or military characters. In papal Rome, they were selected from the apostles, or eminent Christians. The virgin Mary is with them a most worshipful demigod. Her image with that of Christ and favorite saints, must be before them for remembrance and veneration. These, and a hurdle of rites of human invention, constitute the false religion of popery,—the papal image made to the pagan beast. To accommodate which, and to sanction the blasphemous supremacy of the pope, the Bible itself is by them altered and made to read according to their impious and abominable system. Giving life to this

image,—making it to speak, and to cause that all who would not worship it should be put to death,—is a striking representation of the real management of popery. This was aided by false miracles, dogmas, and gross impositions. By a bloody usurpation, and abuse of power, all who could not submit to this impious mummery of papal religion, should be excommunicated and delivered over to the civil sword. The popes managed the civil powers, and especially the German empire (which was designed for this very purpose), as a mere puppet in their own hands, to enforce their laws, and to execute their bloody bulls and thunderbolts. This beast is noted in the text as making fire to come down from heaven in the sight of men, and deceiving them that dwell on the earth. This alludes to the papal system of false miracles. Let one instance of these serve to illustrate this portion of our text;—an instance given from good authority. A Catholic priest had found on a tree the nest of a very loquacious bird. He now formed a design to work a papal miracle, to strengthen their system. He placed under this nest a bomb of powder, with a trail; which he induced some arch accomplice to manage. He then notified a religious meeting to be holden in the shade of that tree. In the midst of their religious exercises the bird being disturbed became clamorous, as he well knew would be the case. After bearing with her noise for a time, he affected to be out of patience, that she should thus disturb their devotions; and he prayed that the fire of heaven might destroy her. His accomplice now silyly fired the trail of powder, which caused the bomb under the nest to explode. And here was a notable miracle to vindicate the papal religion. And multitudes of miracles equally divine confirmed their deluded millions in papal superstition. The papal beast called to his aid also the fire of persecution, to afflict the true witnesses of Christ. And thousands almost beyond number, he caused to seal their testimony with their blood.

In verses 12, 14, it is said of the secular beast (to which the papal beast made an image) “whose deadly wound was healed;” “which had the wound by the sword, and did live;” which passages have led some incautiously to imagine that the secular beast alluded to is here represented as actually alive, in the time of the papal beast; and that hence the papal power must be himself this beast raised to life. But the text says no such thing. And the figure in the text can admit of no such thing, as has been

shown. Two beasts cannot exist at the same time in the same place. The text no more says the secular beast was already alive from this deadly wound in his head, while the papal beast lived, than it says he was thus alive while John was writing the passages. The two passages are simple references to the figure of the first beast presented to the eye of John. In this, it is found that the secular beast, at some time between his rise and his final ruin, dies by a wound in the head, and yet afterward lives again; this deadly wound being healed. And now, in describing This beast, as distinct from the papal beast and all others, this part of the description is taken, as being singularly prominent among his features; but not to decide any thing as to the time, when the healing of his head takes place; whether in the days of papal predominance; or in the revolution in France, in 1789. It could not take place in the former, and yet popery be a beast. But it could in the latter, and thus destroy the papal beast, and take his place as a supreme power; as was the fact. The making of an image by the papal beast to the first,—the pagan,—implies that the pagan beast was not himself on the ground, but lay dead. In verse 14, the papal miracles are said to take place, "in sight of the beast," probably meaning the pagan beast. This also at first view seems to indicate that the pagan beast was then alive. But for the reasons which have been stated, this cannot have been the fact. John beheld in vision the two beasts standing in his view together. Of course what was done by the papal, was done (as it might seem to him) in sight of the pagan. But this was not designed to teach that the two beasts were actually to exist on earth at the same time. It has been shown that such could not have been the case. The miracles being "in sight of the beast," means also that when this image was made, the old pagan beast was in clear historic sight, and therefore the papal beast must make an image to it; as it follows the words, "saying to them that dwell on the earth that they should make an image to the beast,"—the pagan beast. This is given as explanatory of his working miracles in the sight of the beast: hence says Pool, "in sight of the beast, i. e., to his honor and to gain him reputation." If this were not the real design in the mind of the pope, but to gain his own reputation; yet it operated as a gaining of reputation to paganism, as it is itself no better than paganism. The fact was, paganism in the revolution under Constantine died.



Popery afterward rose, and reigned long over the kings of the Roman earth. It supported a system of false religion, by false miracles, and by persecution, no better in reality than paganism. This it did in the full sight of the history of the abominations and cruelties of the antecedent paganism; and it continued thus to do, till the pope lost his supremacy in the revolution occasioned by the bursting into power of the system of the Voltaire infidelity in 1789.

The papal beast in our text causes his subjects to receive a *mark* in their foreheads, or in their hands, which was essential to their title to civil or social rights. In various passages this fact is noted. (See Rev. xiv. 9-11, and xv. 2, and xx. 4.) This mark is expressed in allusion to an ancient custom of masters affixing a mark at their pleasure on their servants in their forehead, or hand, or where they pleased. The papal beast placed no such literal mark on his subjects, but did what is well thus denoted. The mark in the text was such as follows—the sign of the cross must be received—all devotions were performed in Latin, a language unknown to most of the common people. They must be kept in ignorance of their Bibles; being taught that “ignorance is the mother of devotion.” In the Catholic church, every thing used to be performed in Latin,—mass, prayers, hymns, litanies, canons, decretals, papal bulls, results of councils, reading the Bible (by the few who could read) and preaching; all formerly must be done in a language unknown to common people. Yet all the people must attend, and hear this trumpery of hypocrisy and ignorance. All were watched; and if any allowed themselves to neglect these papal duties they were denied the privilege of citizens, and were persecuted as heretics. We learn here thus far what was the mark of the beast in those former ages. In subsequent ages, it might vary according to times and circumstances. These things, with all the abominations of popery, the true witnesses refused, and hence were persecuted. Among the marks of the beast, we have his number, and that of his name; which number is 666. This, as the number of his name, is thus explained. The letters, which in Greek (the language in which the New Testament was written) form the name Lateinos, the founder of Rome (real or fictitious) make 666; and thus assure us that Rome is the seat of the papal beast. And the letters which form the name of Rome in Hebrew (in which the Old Testament was written) make 666. We have here a double divine

attestation that the seat of this second beast is *Rome*. These letters, used numerically (a well known custom of expressing numbers), give this number thus.

GREEK NAME.		HEBREW NAME.	
L	30	R	200
A	1	U	6
T	300	M	40
E	5	I	10
I	10	I	10
N	50	T	400
O	70		
S	200		
	<hr/> 666		<hr/> 666

The people, then, who glory in the distinctive names and features of this religion, belong to the beast in our text. When the Jesuits arose with a powerful code of regulations for the support of the sinking papacy, their distinctive marks, whatever they were, were the marks of the beast. And when the illuminees in after days arose to propagate infidelity, their peculiar marks of distinction were marks of the beast. If the same diabolical system is now in operation (as no doubt it is in latent caverns, having been strongly planted in twelve different nations at least) its distinguishing marks whether open, or covert, are the mark of the beast, papal, or infidel. We find both the number of the beast, and the number of his name. The latter has been given. The former possibly means as follows. We have, in different prophecies, several express numbers given; first the 1260 years repeatedly given as the number of the years of the depression of the church under the tyranny of the papal beast, and extending to the battle of the great day. In Dan. xii. we have two express additional numbers,—30, and 45,—relative to the close of the latter of which Daniel says, "Blessed is he that waiteth and cometh;" meaning no doubt that this gives the sunrise of the Millennium. But to what purpose are these express numbers given, unless a fourth number be somewhere furnished to inform of the commencement of the noted 1260 years? for men would never agree when these should commence. But if such a fourth number be given, it might be expected to attend the description of the papal beast, whose rise commences the 1260 years. And here such a number is in fact found, and is called the number of the beast, as well as the number of his name. It is then

as though God should kindly say to man, so gradual was the rise of the papal beast, that you short-sighted man can never tell when to date his rise, and to commence your noted 1260 years. Take then, the commencement of A.D. 666, as the number of the papal beast, and the time of his driving the church into the wilderness, which commences the 1260 years; and add to these sums the 30 and 45, in Dan. xii., and you have the beginning of 2001 as the sunrise of the millennial day, to which time "blessed is he that waiteth and cometh!"—666—1260—30—45=2001. And this is the period in which the best writers have agreed as the commencement of the Millennium, the beginning of 2001, or close of 2000; finding 2000 years before Abraham; 2000 from him to Christ; and 2000 from his day to his millennial kingdom. And with this accords the analogy of the natural week,—six days for labor, and the seventh for rest; one day here being as a thousand years.

Behold the exhibition made of human depravity by the papal see! *a beast of abomination!* Blessed be God for the sure denunciation, "Babylon is fallen, is fallen." May the knowledge and improvement of the event soon bless the world. And may our religion never be a mere image of paganism; nor a mere image of true religion; but may it be the reality—the life of true religion in the soul, to the glory of God, and our own eternal salvation.

## LECTURE XIX.

### REVELATION XIV.

The outlines of the great leading events of the first fifteen centuries of the Christian era, have been given in the two preceding chapters. In this chapter, events are given which arose early in the sixteenth century;—the Reformation; and various events following; till the chapter closes in the battle of the great day, as the harvest, and the vintage.

Ver. 1. And I looked, and lo, a Lamb stood on the mount

Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

We have here a notable appearance of Christ in his church the true Mount Zion, which had long seemed to a distressing degree forsaken of God. The power of popery had long appeared to maintain an impious triumph; and had seemed continually to repeat the blasphemous taunt, "God hath forsaken him; persecute and take him; for there is none to deliver him." Long had the man of sin remained in his zenith of impious glory; and had deemed his seat and fortress as fixed among the stars, and for ever secure. But the time of a new era of events for the mother of harlots—to compel her to a retrograde motion—had arrived. A climax of fatal judgments was now to open upon this diabolical system, which should close in her being hurled into the burning lake. The events of this chapter were to be synchronical with those of the seven vials, in the two succeeding chapters.

The sixteenth century commenced with vast and portentous events, as will be shown in the lecture on the first vial. Our text assures of a new sealing time, after the dark and horrid papal ages. The mount Zion here, is the true church of Christ. And the hundred and forty and four thousand (a certain number, probably, for an uncertain) were the Protestants of that day. Twelve hundred years before, God's grace had caused a sealing time to bless the Christian empire, as chap. vii. A long and dreary period from that time had lain with dreadful weight on Christ's two witnesses. But scenes of grace at last awoke on Zion. A faithful God will not fail to keep her as the apple of his eye. Martin Luther now appeared, and other powerful coadjutors, by Heaven prepared, to be champions of grace. These, and especially Luther, God girded with his might; and he shielded them as with a wall of fire. These bold reformers drew the horrid veil which long had hid from common view the seas of papal filth and abomination. This caused millions to flee from that sink of pollution, to the firm ground of the Protestant establishment. The name of God inscribed upon the foreheads of the company who now appeared with Christ, alludes to the bold profession and manifest pure religion of those who now renounced the papal see.

Ver. 2. And I heard a voice from heaven, as the voice

of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

We have here the increasing numbers of the Protestants of that period; their evangelical songs of praise; and their utter disconnexion with the idolatries of popery. The kingdoms of England, Scotland, Denmark, Sweden, almost half the princes of Germany; large parts of France, of Switzerland, and other realms, relinquished utterly their allegiance to the hierarchy—the papal monster,—and engaged to support the pure religion of the gospel. And the voices of their swelling numbers arose from a likeness to the sound of great waters, to that of mighty thunderings! And with sacred instruments as well as with vocal music, they adored the God of salvation in the new song of redeeming love, which none but the new-born could understand. Their freedom which they now enjoyed from the idolatries of popery, is noted under the figure of *virgin purity*. Inspiration here testifies of these reformed multitudes, “These are they which follow the Lamb whithersoever he goeth.” The doctrines of the Reformation, and the religious order and rites then maintained by the Protestants, are well known. And they are thus approved of God;—“These are they which follow the Lamb whithersoever he goeth.” And what follows confirms the approbation; they are said to be “the first-fruits unto God, and to the Lamb: and in their mouth was found no guile; for they are without fault before the throne of God.” This testimony, borne in relation to the church fifteen hundred years after Christ, is very consoling relative to the known doctrines and order of the Protestants of the sixteenth century. They were the first-fruits to God and the Lamb, as the first ripe fruits offered in Israel of old were an earnest of the harvest at the close of the year. Those Protestants

were but an earnest and a miniature of the state of the whole church on earth in the Millennium. But they were only *comparatively* faultless before the throne of God; not fully thus. For "there is not a just man on earth that doeth good and sinneth not." Inspiration assures us that they who say they have no sin, *lie* and speak not the truth. But they were by divine grace comparatively pure; and they were justified by grace. "Blessed is the man unto whom the Lord imputeth not sin." "Thou art pure, my love; there is no spot in thee!" Or, I will behold none to mark it against thee. "Israel was holiness unto the Lord." We have thus a commanding view of the Reformation;—an event so interesting that we might expect to find it noted in the prophecies of this book. No other event can lay any claim to be viewed as a fulfilment of these first five verses in this chapter. The Reformation has a perfect claim to be thus viewed, both from its chronology, and from its accordance with the figures in these verses. The event is the same with that hinted in chap. xii. 7–12;—the casting of the dragon from heaven.

Ver. 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.

"Another angel!" as though it were not the first; but it *was* the first in this series of events. Three angels were to fly in succession; and this was the first of the three. The Greeks in such a case would call each of the three, *allos angelos*, another angel. But in English, the first in such a case would be rendered an angel. And this is all that is here meant; or the first of several angels. And we here have a sublime figure, importing that a missionary spirit should, at the period in the text or some time after the Reformation, arise in the church denoted here by the heaven; or a general exertion should commence to spread the gospel over the world.

To illustrate this passage, I will here insert a dissertation voluntary, which I wrote early in 1795, before the

formation of any missionary or Bible society in Britain or America had reached my ears. This I read before my association, various of the members of which are still living. It was as follows. "Are we not to expect that there will be a wonderful propagation of the gospel through the nations of the earth before the great and notable day of the Lord, which shall aid the opening of the way for the Millennium? In favor of the affirmative, I adduce the following;

1. Rev. xiv. 6, 7—"And I saw another angel, &c." (quoting our text).<sup>\*</sup> This has by some been applied to Martin Luther, at the Reformation. But did he preach the gospel so extensively on earth, as is thought shall be the case in this figure? He did not. And he had no occasion to introduce his messages of grace with the appeal to the volume of nature, which is found in the text, and which is most appropriate to missions among the heathen: as though the missionary should say, I am come to teach you the knowledge and worship of God who made yonder heavens, this earth, the sea, and the fountains of water. This introduction indicates missions to the heathen world. And the imagery of the text gives it an extent not realized in the Reformation; an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, to every nation and kindred, and tongue, and people. And besides, the events of the Reformation were given in the commencement of this chapter, in the appearing of Christ on his mount Zion, and instituting a new sealing time; and not in this sixth and seventh verses. And the thing predicted in our text is found in other prophecies.

2. We find the same in Isa. xi. 11, 12; which stands connected with the destruction of Antichrist, by the rod out of the stem of Jesse; and the introduction of the Millennium. "And it shall come to pass, in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from the isles of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." These things

<sup>\*</sup>This text had then never, to my knowledge, been applied to such an event as the present spirit of missions.

have never yet been fulfilled; and their fulfilment implies such an event as is predicted in our text; and in his setting up "an ensign to the nations."

3. The same is found in Isa. xxvii. 13. "And it shall come to pass at that day that the great trumpet shall be blown; and they shall come that are ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem." The connexion and language of this passage show it to convey the following sentiment; that, nearly connected with the day of the perdition of Antichrist, given in this chapter, the gospel (called the great trumpet, in allusion to the trumpet of jubilee, and other joyful trumpets blown in ancient Israel) shall be proclaimed through the nations as it never was before; and a remnant of God's chosen seed who had been perishing in paganism over the earth, shall be brought into the circle and blessedness of the gospel church, that they may be hid in the day of the Lord's anger then about to open upon the world.

4. In Dan. xii. 1-4 is the same. Michael (Christ) stands up to plead for his people: and a mystical resurrection takes place, of both good and bad characters. Many now appear in the Christian world in the spirit of former and most eminent saints; and many in the spirit of former and most hateful enemies of God. And the following event opens;—"Many shall run to and fro, and knowledge shall be increased." This is said to be "at the time of the end," or near the end of the reign of sin. Here is the event and at the very period of our text; "The hour of his judgment is come!"

5. In Isa. xl. 3, is the same. Near the return of the Jews, when they are to be comforted, as having received double from the Lord's hands for all their sin; it is said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God." This passage, John the Baptist applied to himself; which is so far from destroying my argument from it, that it gives it an emphasis. It was fulfilled in him, only as the effusion of the Spirit on the day of Pentecost fulfilled the prediction of the outpouring of the Spirit in the last days, in Joel ii. 28, to which Peter applied it, Acts ii. 16. That promise in Joel stands connected with the restoration of the Jews, and the battle of the great day of God, in the last days, as we find Joel iii. 1; "For, behold, in those days, and at that time, when I



shall bring again the captivity of Judah and Jerusalem, I will gather all nations," &c., the battle of the great day follows. From this we learn that the effusion of the Spirit on the day of Pentecost was only an incipient fulfilment, or kind of type of that event predicted in Joel. In like manner, this text in Isaiah xl. 2, received only a primary or typical fulfilment in the ministry of John the Baptist. Its ultimate fulfilment is to be in a general missionary effort of the last days in the wilderness of pagan lands; an event introductory to the restoration of the Jews, and the Millennium, when (as it there follows) "the glory of the Lord shall be revealed, and all flesh shall see it together." John came in the wilderness of Judea to introduce the coming of Christ in the flesh: and the voice of missions in our text is to cry in the last days in pagan lands, Prepare ye the way of the Lord; make straight in the desert of pagan lands the highway of Christ in his millennial kingdom.

6. In Mal. iv. 5, is the same. The battle of the great day of God, and the Millennium, are given in this chapter. Then as a thing introductory to these events we read, "Behold, I will send you Elijah the prophet before the great and notable day of the Lord." This too (as was the antecedent text) was applied to John the Baptist, as preaching in the wilderness of Judea; but only as a type of its fulfilment. Its connexion with the introduction of the Millennium—as in the antecedent verses—will show the truth of this. Our Lord says; "This was Elias who was to come." John when interrogated whether he was Elias, said "I am not." He *was* typically, but not ultimately. Elijah was sent to confound the idolaters in Israel in the days of Ahab. And the missionary angel of the last days going forth in the spirit and power of Elijah, will confound idolaters in pagan lands in the last days.

7. In Joel ii. 1, we have the same thing. "Blow ye the trumpet in Zion; sound an alarm in my holy mountain; let all the inhabitants of the land (earth) tremble for the day of the Lord, for it is nigh at hand." This also stands nearly connected with the restoration of the Jews, and the battle of the great day; as chap. iii. will show. We have here, then, the command of God in his church to blow the trumpet of his gospel through the world, just before the battle of that great day of God.

8. Our Saviour predicted the same, when he said, Mark xiii. 14, "The gospel must first be published among all

nations." And, Matt. xxiv. 14, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (The dissertation here shows, from 2 Thess. second chapter, and Rev. xvi. 15, that the coming of Christ, with which these two predictions are connected, clearly includes his coming in the destruction of Antichrist; and it then proceeds:)

"Just before the destruction of Antichrist then, the gospel must be preached in all the earth for a witness to the world; and then shall the end come,—the end of the wicked ages,—or of the man of sin. The chosen of God will thus be gathered in; and others left fully without excuse. God's priests blowing their trumpets must thus surround the Jericho walls in pagan lands, that those pagan walls may fall, and the people of God possess their millennial Canaan. Such means are analogous with the dispensations of God. Christ, to take the heathen for his inheritance, and the uttermost parts of the earth for his possession, informs us (Psalm ii. 8, 9), that he will "break them with his rod of iron; and dash them in pieces like a potter's vessel." But will he do this, without giving them clear and full warning? How did God do in the case of the old world? in the case of Sodom, and in the case of Nineveh? We there learn the kind economy of Heaven in those judgments recorded. And when we read of the battle of that great day of God Almighty, in which it is said, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth;" and of the few that are left it is said, "It shall be as the shaking of an olive-tree, here and there one upon the outmost fruitful branches,—they shall lift up their voices and sing for the majesty of the Lord;" all this is thought to imply, that the gospel will then recently have been preached among them; and its sacred fires lit up in every land; as does the following upon the same period—"From the uttermost parts have we heard songs, even glory to the righteous. *Then* to the people of God in all nations, just before the battle of that great day, will the following directions apply: "Seek ye the Lord all ye meek of the earth—seek righteousness, seek meekness. It may be ye may be hid in the day of the Lord's anger." "Watch ye and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of man." "For as a snare shall it come on all that dwell on the face of the whole earth."

"Come, my people, enter into thy chambers, shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

The dissertation then closed as follows: "Now, if such a propagation of the gospel be clearly predicted; surely the blessed event ought to be known, and its accomplishment to be made a matter of fervent prayer, by all the friends of God."

After the reading of the voluntary; remarks were as usual called for by the moderator; which were given to the following effect. "The subject sir, is to me new; I never conceived of such a thing: I know nothing about it." Little did I then conceive that it would be my lot to find the event so near; and that I should behold such missionary operations as have now for many years been passing before the eyes of men. The great meeting in London called the second Pentecost, and which originated their Foreign Missionary Society, was held within half a year from the time of my dissertation above given: and missionary wonders have since blessed the world. The angel of missions in our text has not yet reached the bounds of his destination. "Every nation, and kindred, and tongue, and people," have not yet heard the joyful sound. But the event has long been happily under way; and it has spread far in pagan lands. The heavenly fire is taking effect, and it is spreading its sacred blaze in the four quarters of the earth.

Behold the sublimity of the figure in our text. An angel appears high in the region of the air. He flies in a course to go round the world. To fallen man with a loud voice he proclaims the glorious gospel. And such is his voice, that it may be distinctly heard on the surface of the whole earth over which he moves. With majestic motion he is wafted onward on mighty wings; and nothing earthly can impede his course. With equal ease he moves over earth and ocean. Mountains, seas, lakes, huge dreary wastes, and deserts: all that obstructs weak man, to him is nothing. He speeds his flight, till all men hear, or might hear; and learn the wonders of redeeming love. Here man on earth is blessed with a new era; with new profusions of a Saviour's grace. Behold, lost man, the wonderful effects. Recount them O ye saints, with grateful souls! The wild

Hottentot hears, listens, and leaps from his beastly degradation. He receives the Christian heart, and sits clothed in his right mind, at the feet of Jesus. The murderous Sandwich Islander hears; and he burns his idols, and outstrips the Christian. He sanctifies the Sabbath; renounces intemperance and sensuality; and is ready for every greater sacrifice. Savage Americans hear; and their bloody ferocity dies; while civilization and holy love elevate their souls. Who the great Spirit is they now perceive; and learn the living way that leads to him. The filthy devotee of Bramah hears, and burns his ponderous God, to worship our Jehovah. Infidel Jews too, hear the joyful sound. The blinding veil, long folded round their hearts, now slides aside, that grace so long rejected may melt the heart of Jewish adamant. He looks on Him whom long his sins have pierced; he looks, and mourns with penitential grief. Lost souls of Burmah hear and turn to God! And Ethiopia lifts up her hand to grasp the heavenly treasure! Such are the effects introduced by the flight of this angel of missions. The chronology and the import of the figure in our text go clearly to identify it with the missionary events of our day. No antecedent event has ever amounted to it: present events bid fair to equal it: and God's work will not fail of being effectually accomplished. But the flight of this missionary angel is not to convert the world at once, and to introduce the millennial day. This is an event still future of it; and is not to be fulfilled till after the battle of the great day of God, which is given at the close of this chapter; and between which, and the flight of this angel of missions, a succession of interesting events are to occur, as this chapter decides, and as other prophecies testify. Our Lord gives the *object* of these missionary efforts;—"the gospel must first be preached to all nations, for a witness unto them; and then shall the *end* (the end of the dark and sinful ages) come." It is an event connected with the restoration of the Jews, and preparatory to it, as has appeared in the prophecies noted in the dissertation inserted upon the text, and in others which might be mentioned. In Isa. xviii., is a striking prediction of the restoration of the Jews. And connected with this event, it is said, verse 3, "All ye inhabitants of the world and dwellers on the earth, see ye when he lifteth up an ensign upon the mountains; and when he bloweth the trumpet hear ye!" "All the inhabitants of the world, and dwellers on the earth," then, must hear the call for their

attention, and see the ensign upon the mountains of the kingdoms of the earth, and hear the blowing of the gospel trumpet, near the time of the restoration of the Jews. This accounts for the stroke in Rom. xi. 25 (on the same event) relative to the blindness of Israel, which is to last "until the fulness of the Gentiles be come in! and so all Israel shall be saved." The mass of the gentile nations shall have heard the gospel preached for a witness unto them, and some in every land (as first fruits) shall be gathered into the fold; then, shall the ancient people of God also be brought, and the veil shall be taken off from their hearts. They shall then turn to the Lord, and be grafted into their own olive-tree. All this implies the very event predicted under the sublime figure of the flight of the angel of missions, in our text. This angel testifies, "The hour of his judgment is come." This flight commenced at the early part of the hour of that unprecedented judgment of the French revolution in 1789; the wars and horrors of which terrified the world; and which may be viewed as a new era of judgments which shall lead on to the battle of the great day of God. And indeed, the battle of the great day itself may be said to be then as it were within an hour! As though the angel should say, that great battle is now near; and the great judgments which lead to it are now thundering through the nations. This is a warning, to be given by the angel of missions, as we learn, Joel ii. 1; "Blow ye the trumpet in Zion; sound an alarm in my holy mountain (or through the midst of the ecclesiastical heaven, as in our text); let all the inhabitants of the land (earth) tremble for the day of the Lord cometh, for it is nigh at hand."

Ver. 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

A second angel flies through the midst of the ecclesiastical heaven, the church on earth, proclaiming the fall of papal Babylon. This is an event antecedent to and distinct from the battle of the great day; as that is given in the closing part of this chapter, after the event in this text, and after several subsequent events of great interest, which intervene between this proclamation of the second angel, and that battle. The event here proclaimed is the falling of the papal see from being a predominant power,

and thus constituting Babylon. From being such a predominant power, it fell when a vial of wrath was poured upon his seat (throne), and filled his kingdom with darkness; chap. xvi. 10. This was the event given in chap. x. in the first general division of this prophecy; and in chap. xviii. in the second; where it is said, "Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird:" precisely as was exhibited in France, in and after the French revolution of 1789. The notice of mankind is, by this second angel, called to this event, as being a notable sign of the times which assures us of a train of collateral, and of subsequent events, which will lead to amazing results, and to the battle of the great day. This decisive battle is manifestly future of the fall of papal Babylon in our text; as is shown in this 14th chapter, the battle being at the close of it; as is decided also in chap. xviii. 21; where after the fall of Babylon (there noted in verse 2) we read, "And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all." Here then, after the falling of papal Babylon from its predominant height, and the filling of its kingdom with darkness; as chap. xvi. 10; a Babylon still exists, to be cast at a time then future, as a millstone into the depth of the sea. This is the power of infidelity, known as the beast from the bottomless pit. This beast became the reigning Babylon, when it rose, and hurled the papal power from its predominant station. This beast, with the subordinate remains of popery, will go into perdition at the battle of that great day of God. Very little practical improvement has been made in Zion, of God's thus having taken the papal Babylon in hand, in her fall, in the bursting out of the Voltaire system of infidelity and licentiousness, given in chap. x. and xviii. But this fact, with its train of synchronical and subsequent events, demands particular notice and improvement. And a call to this is the commission of this second angel.

The prophecies, which relate to this event, to the power of infidelity of the last days, the beast which ascendeth out of the bottomless pit, and goeth into perdition, are of deep interest to the church. These things lead on a train of amazing events. Warnings are given of them which God will not suffer long to remain carelessly overlooked. The

warning will then be heard and obeyed, "Come and see!" Come, behold the works of the Lord; what desolations he hath made and is going to make in the earth! Something will call the attention of the church to these things. The signs of the times will be noted, that due improvement of them may be made.

Ver. 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

The signs of the times noted in the warning of the second angel, will soon furnish a third angel with his message; which is to testify the impending judgments of Heaven against all the subjects of the grand scheme of infidelity then exposed, and of popery, which God has thus taken in hand. It will then be clearly understood, that the blasphemous system of the Voltaire infidelity; and that of Jesuitism, the sinking papacy; as well as all the efforts of the licentiousness of the day, are of one and the same diabolical family. And the warning voice, in chap. xvi. 13, 14, relative to the three unclean spirits like frogs, spirits of devils working wonders, coming from the mouths of the dragon, the beast, and the false prophet, going forth unto the kingdoms of all the world, to gather them to the battle, will then come to be well understood by the children of Zion. And the warning voice in our text will go forth with power, calling on men to flee from all sinful affinity with them. The call of Heaven will now be urged upon the conscience, "Come out of her, my people, that ye be not partakers of her sins; and that ye receive not of her plagues." "Ho, ho, come forth and flee from the land of the north; deliver thyself, O Zion, that dwellest with the daughters of Babylon." And the warning, said in the text to be with a loud voice, is en-

forced with denunciations the most terrible. Let them be reëxamined, and well remembered. Events at the time of the flight of this third angel, will be found to be such as both to justify and demand the special warnings here given. This will appear, if we consult the warnings given in prophetic descriptions of the chambers of imagery in Ezek. viii., and of the same characters of the last days, in 2 Pet. chap. ii. and iii. 1-5; and in the epistle of Jude. Relative to such characters of the last days, the words of Moses to Israel concerning Korah and his impious company, will come most fitly in point; "Depart I pray you from the tents of those wicked men." Jude says of these infidels of the last days, "Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam, and perished in the gainsaying of Korah." And he says of the vengeance then just ready to light on them, "Even as Sodom and Gomorrah, and the cities about them giving themselves over, are set forth for an example, suffering the vengeance of eternal fire." This is given relative to the same impious characters of the last days.

Most happy is every new appearance of Christ on his earthly Mount Zion!—as, that on the day of Pentecost; that in the revolution in the Roman empire from paganism to Christianity; that in the subsequent season of peace in the empire, when 144,000 were said to be sealed in their foreheads for salvation; that in the first verse of this chapter. The sealing times of the present age, especially in our States, have been rich and wonderful. We behold in them a degree of a glorious fulfilment of the following ancient promise, relative to this very day, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up his standard against them." This is an event most cheering to the children of God,—confounding to the enemy;—and which baffles the confident calculations of Antichrist. Even the papal power towering for many centuries among the stars, and exulting, "I sit a queen, and know no sorrow;" when the Lamb of God appears on his mount Zion in the Reformation,—must leave its zenith, and commence its fatal plunge. When violent persecutors, like Saul of Tarsus, are smitten to the ground, and turned to support the gospel which they had labored to destroy;—the enemy are deeply troubled at such appearances of Christ on his mount Zion! Such, O Zion, is the Captain of your salvation.

Let the faith of the present Christian church be invigor-



ated by the testimony borne from heaven to the correctness of the doctrines and order of the Reformation; "These are they that follow the Lamb whithersoever he goeth!" "They are virgins. They are without fault before the throne of God!" In these days of error, when many will not endure sound doctrine; but, after their own lusts, will heap to themselves teachers having itching ears, and turn away their ears from the truth, and are turned unto fables; let us abide closely by the doctrines of the Reformation thus divinely sanctioned. Let us inquire for the old way, the good path, and walk therein. The command is now of deep interest; "that ye contend earnestly for the faith once delivered to the saints. For there are men crept in unawares,—turning the grace of God (the doctrines of grace) into lasciviousness."

This generation have seen the fall of papal Babylon from her predominant height, in which she had reigned over the kings of the earth. The throne of that kingdom has been overturned, and filled with darkness. And though it is struggling, and the dying throes of the monster may wound some of the people of God; yet its certain fall—its descent to the burning lake—is infallible. These things mark a most interesting period to Zion. Papal Babylon is already fallen, and is falling; and the events connected with the incipient stages of its fall, are now visible before the eyes of the nations.

Blessed be God that we live to see the flight of the angel of missions. May our prayers and alms pursue the heavenly object. Wo will be to all to whom the following warning from heaven applies: "Curse ye Meroz, saith the angel of the Lord; Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Behold the following wonderful providence of Him who came to destroy the works of the devil! Just as the blasphemous plan of Voltaire seemed triumphant as being about to banish the gospel from the earth; the angel of missions starts from heaven to go round the world, to proclaim this blessed cause to every nation and tongue. Most easily can our Lord confound Satan and his prime instruments. At the very period marked out for its ruin, the cause of salvation arises from its depression, like the healed cripple at the gate of the temple, made perfectly whole;—walking, leaping, praising God and spreading its triumphant wings to the ends of the earth. The same press

which the arch atheist Voltaire had employed at Fernay, to fill his regions with blasphemy, became happily employed in disseminating the word of life in those same regions. And the hint was taken from the subtle plan of Voltaire and the devil relative to filling the world with cheap blasphemous tracts,—to spread over the world tracts of gospel truth and salvation, after Voltaire had gone to his own place! Your ark, O Zion, will outride the storm; while the antichristian world will sink in the deluge of eternal wrath. Such is the evidence which attends the divinity of the ancient prophecies,—and hence of the whole word of God, in view of the signs of the times of the present day.



## LECTURE XX.

### REVELATION XIV.

Ver. 12. Here is the patience of the saints; here *are* they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

In the preceding verses, solemn warnings were given against all affinity with the antichristian systems of the day. This, as might have been expected from the depravity of the human heart, wakes up the ire and reaction implied in the text, which try the patience and faith of the people of God; insomuch, that a great voice from heaven testifies that blessed are the dead who have died in the Lord; they being now out of the reach of persecution. This general assertion is true in all ages. But it is designed to have a chronological and peculiar application here; “from henceforth;” or from the commencement of these trying days. The truth of these perils of the times is further enforced by what follows,—the appearance of Christ on a white cloud, with his sharp weapon of indignation, reaping his

harvest, and gathering his vine of the earth. These sacred passages imply the terrors of the times, as do other prophecies relative to the same period; such as the bitterness of the little book, chap. x., the slaying of the witnesses, chap. xi., the three unclean spirits, collecting the world to the final battle, chap. xvi., and various other predictions of the same. There is something natural in this trial of the people of God implied at that time. The wicked hate and contend with their reprovers; which has been a great cause of the persecutions of the church in past ages. "The world hateth me; because I testify of it that the deeds thereof are evil." "I hate him (said Ahab of the pious Micaiah), for he never prophesieth good of me; but evil." "They hate him that rebuketh in the gates." And when the wicked predominant powers of Antichrist shall find themselves reproved, as is predicted of the second and third angels in the last lecture, and especially the third,—so emphatically thundering the eternal fire of God's wrath against all who have the mark of the beast, or of his image; they would of course become *outrageous*. And when supported by numbers and influence and by hosts of false teachers; their rage may be expected to become formidable and bloody. And God only knows what they may be led to undertake and to effect. The fulfilment will, in due time, give the true comment upon the passages.

Ver. 14. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

All this confirms the solemn indications noted in the preceding verses. Such rage of the enemy against the church soon brings down the Captain of her salvation, armed for judgment, to examine the contest, and to give to it such a turn and decision as his word, his cause and his faithfulness may require. When Zion is in trouble, her King is near. "I will not leave you comfortless; I will come unto you." "I will be a wall of fire round about." "In that day sing unto her, a vineyard of red wine; I the Lord do keep it. I will water it every moment. Lest any hurt it, I will keep it night and day." Jesus Christ now comes on his white cloud of victory and triumph, having on his head his golden crown, as about to vindicate his kingdom. He holds in his hand his implement for the collection of his harvest and vintage; and this implement is noted as "*sharp*." He comes fully prepared for his work, as King of kings, and Lord of lords. His enemies, through antichristian lands, having been long treasuring up wrath against the day of wrath,—their measure will now be found to be full. By new efforts of deadly malignity, it will be found that they will have given the finishing touch to their meetness for perdition! The volcano, it will appear, has long been ready to burst: and now its breaking forth will come suddenly as in a moment, and the double figure of the harvest and the vintage uniting, will give to the event its long predicted "*decision*," fatal to all the camps of the contending foe. Our text is one of the predictions of the battle of that great day of God Almighty. It alludes to several of the ancient predictions of that day; particularly to the fatal treading of the wine-press, in Isa. lxiii. 1-6, and to the decisive harvest and vintage of the same event, in Joel iii. 1, 2, 9-17. In the process of this final decisive scene, we find something in the agencies employed very interesting. After the description of the Son of man on his white cloud, it is said, "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe." Who can this angel be, directing Christ to his work of judgment? Did we ever find an angel in heaven thus employed? They fly in swift obedience to Christ: but do they ever undertake to

direct him? Surely not. The language of this text must be the language of *prayer*; showing that Christ accomplishes this work of judgment in answer to prayer. But whose prayer?—that of angels, or of saints on earth? Surely the latter, as may be shown. This angel then, who calls on Christ to thrust in his sword, and reap, must be a representation of *Zion*, imploring by her gospel ministry and members. The seven epistles to the seven churches are addressed to the angel (the ministry) of each church. And the angel whom John was about mistakingly to worship, speaks of himself as one of his fellow-servants the prophets. In Rev. xv. 7, one of the symbols of the gospel ministry is presented as giving into the hands of the seven angels their seven vials of wrath; of which the judgment in our text is one, and the last. That fact gives a clew to the business of the angel in this text. The plain sense no doubt is this (which fully accords with the whole Bible); that at the awful crisis under consideration, Zion led by her gospel ministry, will pour her addresses into the ear of the same Saviour, presented on the white cloud;—even as Moses, at the Red sea, in the height of that distress (which was a type of the very scene of distress in our text), “cried unto the Lord” for help. Jesus Christ now dashes the powers of Antichrist as with his rod of iron, in answer to the prayers of the saints. He does accordingly, in this very book represent the saints as doing this very work of judgment. Rev. ii. 26, 27; “He that overcometh, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in shivers; even as I received of my Father.” Here is the very event in our text; and it is noted as being done by saints. It is done by Christ, at the prayers of the saints. This, therefore, explains the figure of a messenger from the temple, saying to Christ, “Thrust in thy sickle.” The dangers of the times will then urge the ministers and people of God to most importunate prayers; such as the following:—“Is it not time, Lord, for thee to work, for men have made void thy law?” “Let God arise; let his enemies be scattered; let them that hate him flee before him! As smoke is driven away; so drive them away. As wax melteth before the fire; so let the wicked perish at the presence of the Lord.” These, and similar prayers, Inspiration puts into the mouth of the saints at just such a time and occasion as in the text. And they perfectly accord with the prayer of the symbolic messenger in our text;

"Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe." Zion will then urgently cry for deliverance, which Christ will give in the battle of that great day of God, in our text. This explanation of the request of the symbolic angel under consideration, receives further confirmation from the fact, that this, and other works of judgment upon the enemies of Zion, are repeatedly ascribed to the people of God. Thus the two witnesses have power to shut heaven "that it rain not in the days of their prophecies; and to smite the earth with all plagues, as oft as they will." The psalmist says of the saints, "Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints." Certainly then, in so great an extremity as the church will then be, we might expect some special notice would be given of this her power with God against her enemies; alluding to the power of her prayers when in the depth of affliction from the rage of Antichrist,—beseeching Christ to fulfil his word, in pleading his own cause. "Shall not God avenge his own elect, who cry unto him day and night, though he bear long with them? I tell you (says our Saviour) he will avenge them speedily." This language, as explanatory of our text, is abundant in the word of God. "When the Lord shall build up Zion, he will appear in his glory: he will regard the prayer of the destitute, and not despise their prayer." In answer to this request Christ thrusts in his sickle, and the earth is reaped. Another angel is then presented with a sharp sickle, who is probably an instrument of judgment. God performs his works of judgment by the ministry of angels. He did thus of old; and probably will do it in the battle of that great day. In the cups of wrath, the seventh angel pours out his vial, to produce the very scene under consideration. The hosts of angels are in other prophetic descriptions of this very scene, represented as being present; "And all the armies of heaven followed him (Christ) upon white horses." Of the same it is again said, "Thousand thousands ministered unto him; and ten thousand times ten thousand stood before him." "Thither cause thy mighty ones to come down, O Lord."

Another angel comes from the altar having power over

fire, and directs his angelic associate to thrust in his sharp sickle, and gather the clusters of the vine of the earth, with her grapes fully ripe. The deed is done. How far the element of literal fire may be made to have a terrible agency in the events of that day, when the cities of the nations shall fall; time alone will decide. That one of the angelic instruments of the terrors of that day should be said to appear, "*having power over fire*," may indicate fatal conflagrations in antichristian cities. Whether this will be the case, or not, Inspiration says of the rage of that day, "The fire of thine enemies shall devour them." The wine-press is now trodden; and behold the extensive effect. Blood flows forth as high as the horses' bridles, for the space of two hundred miles. This is a figure; but one of amazing import. See blood flowing from a centre of destruction, and filling a region of two hundred miles; and as high as horses usually carry their heads. This would be a sea of blood indeed.

This treading of the wine-press is "*without the city*." Or the commencement of the battle of that great day of God, is somewhere out of the bounds of the old Roman earth. It is not to be finished there. The infinite terror will roll through every antichristian land. All that belong to the beast, or have his mark, shall sink. All that partake of his sins, shall receive of his plagues. But the tremendous scene commences "*without the city*." Some motive will lead the hostile powers of the day to concentrate their forces in some region "*without the city*" of the old Roman world, or papal territories. And to this the prophecies do expressly agree. Various of them present Palestine as the seat of this event in its first opening. In Joel iii. 1, 2, 12 (which is the parent text of the harvest and the vintage explained) the scene is a gathering of all nations to the valley of Jehoshaphat, when God shall bring again the captivity of Judah and Jerusalem. The same is expressly decided in the 38th and 39th chapters of Ezekiel. There Gog and his bands perish in an expedition against God's ancient people, restored from all nations to the land of their fathers. In Zech. xii. 2, 3, and xiv. 1-3, we have the same. The gathering of all nations is at Jerusalem. In Rev. xvi. 16 is the same: they are gathered to Armageddon. These passages may have also a mystical import. But we have no right to exclude from them all (if from any) a literal import. The two hundred miles' length of the sea of blood to be shed, may be designed to be bounded

by the length of the Holy Land. And the figure seems well to accord with the description in Ezek. xxxviii. and xxxix, of the slaughter of Gog and his bands upon the mountains of Israel. But wherever the battle (the harvest, the vintage) commences; it will not fail to sweep over the antichristian world. Jeremiah assures us, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." In Zeph. God says, "I will gather the nations, and assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." In Isaiah the scene is abundantly given, as having a general and most fatal extent. "The destruction of the transgressors and of the sinners shall be together." "He shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." "I will punish the world for their evil, and the wicked for their iniquity; and will cause the arrogancy of the proud to cease." "The nations shall rush like the rushing of mighty waters: but God shall rebuke them, and they shall flee far off,—and shall be chased as the chaff of the mountains." "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down." "The earth also is defiled under the inhabitants thereof." "Therefore hath the curse devoured the earth; and they that dwell therein are desolate; the inhabitants of the earth are burned, and few men left." "For behold, the Lord cometh forth out of his place to punish the inhabitants of the world for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." "Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord of hosts a consumption determined upon the whole earth." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the earth desolate, and to destroy the sinners thereof out of it." These are a few of the many denunciations in this sublime prophecy which all relate to the same period and event; and which give it a most general and decisive effect. The shorter prophets abound with the same event, and give it as no less general and fatal to all the hostile enemies of God. One passage more from the Old Testament shall be given as a specimen for many. The last chapter of it commences thus: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble;



and that day that cometh shall burn them up saith the Lord, and shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, and they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." The event in our text is the same with that under the seventh trumpet; with that under the seventh vial; with the going into perdition of the beast from the bottomless pit; with the sinking of mystical Babylon like a millstone into the depth of the sea, never to rise; and the destruction of the beast, and false prophet, with the kings of the earth,—being cast into the lake of fire; Rev. xix. 20. Thus we have the scene of the Son of man upon the white cloud; the harvest and vintage; the battle of that great day of God, towards which the world is tending, and into which the affairs of the nations are now fast ripening.

May the people of God be prepared for whatever shall occur to try their faith and patience. These graces have fiery trials yet to pass, before the millennial sun will smile upon the earth. The people of God who may then live, will have a signal opportunity to glorify our Lord Jesus Christ, and to brighten their eternal crown. May all professed followers of the Lamb, when those days shall be found approaching, watch; stand fast in the faith; quit themselves like men; and be strong. Let them take to themselves the whole armor of God, that they may be able to stand in the evil day.

And let those who, when the days of trial shall be found rolling on, and coming near, shall find themselves arrested by some fatal harbinger of mortality, and about to die, after a life of faith;—joyfully recollect the testimony borne by the great voice from heaven, relative to that day, that "blessed are the dead which die in the Lord from henceforth;" or when that period commences. "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

## LECTURE XXI.

### REVELATION XV.

**Ver. 1.** And I saw another sign in heaven, great and marvellous,—seven angels having the seven last plagues: for in them is filled up the wrath of God.

This chapter is an introduction to the seven vials, the period of which is synchronical with the events of the preceding chap. xiv. Both traverse the period from the time of the Reformation early in the sixteenth century, to the Millennium; each closing in the battle of the great day. The *sign* in the text great and marvellous, marks a new era in the state of the man of sin, as his downfall here commences. These seven vials, each in the hand of an angel, are the seven last plagues, containing the fulness of the temporal judgments in which God would sweep Antichrist from the earth, and clear the way for his own kingdom of salvation. But before entering on these scenes of judgment, the minds of the saints are first to be prepared by having a glance of the glorious things which should follow this succession of judgments; and should be enjoyed by faith during these judgments, by the true people of God. This is the soothing course which had by the Spirit of Grace been pursued in this book; first fortifying the minds of the church, when terrible things were opening before them,—with the glory that should follow, and the faithfulness of God which should attend.

**Ver. 2.** And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

The sea of glass was shown, in Lecture 5, on chap. iv. 6, to be expressed in allusion to the great brazen sea in the ancient temple, which was a type of gospel grace, of the fountain opened for sin. That vessel was called a

sea, on account of its great capacity. It was prepared for the ceremonial cleansings of the priests. And the fountain of gospel grace is prepared for the true spiritual cleansing of them that are kings and priests unto God. This sea is Christ, and all his means of salvation. These, under the Old Testament, were seen but darkly; but in the New Testament they are seen with great clearness. And this far greater clearness is denoted by the basin of our great gospel sea of grace being composed of pure transparent glass; instead of being *brazen*, as of old. This is now large enough for all the true people of God: its brim wide and firm enough for their conveniently standing upon it: and its form, in the figure, is such as to separate and refract the red rays, and thus to give the appearance of the water being tinged with fire, which here denotes the justice of God satisfied in Christ. We have here a rich figure of the provisions of the great salvation by Christ. Here is man's fountain opened for sins, from the ancient brazen sea. This standing upon the sea of salvation will be especially notable, and uninterrupted, after the vials of divine indignation shall be accomplished, and the millennial sun shall be found rising. Though the event here stands before the vials; yet its true chronological order is after them; that subsequent state being here taken by anticipation, to relieve and fortify the minds of the people of God. In the Millennium, the church having overcome may live on her sea of glass; or be in a sense fixed as pillars in the temple of God, to go no more out. And their harps of God are an emblem of their devout songs of praises to God for his judgments, and for all the wonders of his grace. All the sacred descriptions of their blessedness, in that golden age of the reign of grace, give the true comment upon the blessedness in the text.

Ver. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty: just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee: for thy judgments are made manifest.

The Lamb is "the Lord God Almighty;—King of

saints!" This song is sung to him and to the Father in him. It is to be the song of the church immediately after the battle of that great day of God. We have here their first employment in their song of praise to God for his judgments in that battle; and the certainty that all nations, the remnant left on earth, shall now speedily come and unite in the salvation of Zion. The song is that of Moses, and of the Lamb; which suggests, that the scenes of judgments then just finished, are but the antitype of the scene at the Red Sea. Hence the song of Moses and the pious in Israel on the eastern bank of the Red Sea, in view of the destruction of the Egyptians, will be again now celebrated upon the fulfilment of what was typified by the ruin of the enemy, and the deliverance of Israel there; and upon the view of the glories of the Lamb now renewedly unfolded. This scene—the last vial—is now future; but will in due time be accomplished to the glory of the Redeemer in the salvation of his people.

Ver. 5. And after that, I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

The information here, that "the temple of the tabernacle of the testimony in heaven was opened," to present the scene of the vials, is of deep interest. The great sacred tent pitched by divine order in the camp of Israel in the wilderness, was to them instead of a temple, and afterward gave way to the temple. This was called "the tabernacle of testimony" (Exod. ix. 15); because it stood for a continual testimony of the gracious presence and watchful eye of the Almighty over his people; as well as for an emblem of the body of Christ, afterward to be assumed; and an emblem of the Christian church. It was of old recorded that "the cloud covered it; and at even there was upon it as it were the appearance of fire until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night." The people of God had here full in their sight a manifestation of the gracious presence and care of Jehovah with his people. And the circumstance of the temple—the tabernacle of testimony—being open in our text, and the angels of judgment

proceeding from it, is to assure us that this new series of judgments on the enemies of Zion is in full token of God's gracious presence with his people, and from covenant faithfulness to them. He will thus show that "Zion shall be redeemed with judgment, and her converts with righteousness." And we here again learn that the judgments of the vials are inflicted by the ministry of angels, the guardian spirits of the heirs of salvation. Their white dress is an emblem of their purity; their golden girdles, of their pure and holy love.

Ver. 7. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

We are filled with admiration at the honor God puts upon the prayers and agency of his ministers and people. To hear the symbolic angel say to Christ on his white cloud, "Thrust in thy sickle, and reap," as in the last lecture. To hear what power of judgments is ascribed to the witnesses, Rev. xi. 5, 6; to the saints, in Psalm cxlix.; and that he that overcometh shall rule all nations of enemies with a rod of iron; here is an honor done to the prayers of the saints, indeed wonderful. We are prepared, then, to hear in our text, that one of the emblems of the gospel ministry gives the seven cups of divine wrath into the hands of the seven angels of judgment, to pour them out upon the enemies of God. Christ truly is Head over all things to the church, and for her salvation. For this he governs the world; and he says to his people, "For all things are yours." "Call upon me in the day of trouble, and I will deliver thee." And he adds, "Awake, awake, put on strength, O arm of the Lord; awake as in the generation of old; art thou not it that hath cut Rahab, and wounded the dragon?" To his ministers he says, "Lo, I am with you always, even unto the end of the world." And, in our text, Christ gives them the astonishing honor of delivering into the hands of the seven angels of judgment, the cups of the seven last plagues. This must allude to their official *vigilance* and *prayers* for the salvation of Zion, at the period alluded to. The judgments will take place in answer to the prayers and groans of the church, led by her ministers. We find something very similar to this, and perhaps it is the parent text on which this rests, in Jer. xxv. 15-33. God here commands the prophet to

“take the wine cup of his fury from his hand, and to cause all nations to drink of it.” And in the same sacred passage we learn, that whatever judgments might here have been primarily included, the whole ultimately refers to the battle of that great day of God, accomplished in the seventh vial. For God here says, “The Lord shall roar on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; and will plead with all flesh: he will give them that are wicked to the sword. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation; and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be, at that day, from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” This is said of “all the kingdoms of the world, which are upon the face of the earth,” as verse 26. “And this cup of wrath (the vials are cups of wrath)—this wine cup of the fury at God’s hand,”—the prophet should *take*, and *cause* all nations to drink of it; and they should be “drunken, and fall, and rise no more, because of the sword which God will send among them.” We have here the same figure with the one in our text. God’s minister takes the cup (vial) of divine wrath from the hands of the Almighty, and delivers it to some agent, to be executed upon the nations of his enemies. Such honor the ambassadors of Christ never would have assumed. But as God confers it upon them, they have no right to decline it, nor others to disbelieve it. It is God’s sovereign pleasure and decision.

Ver. 8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Possibly this is but drapery, the filling up of a figure. It may allude to what we find in 1 Kings viii. 10, 11; where, at the time of the dedication of Solomon’s temple, and the bringing of the ark into it (a type of the morrow of the Millennium), “the cloud filled the house of God, so that the priests could not stand to minister, be

cause of the cloud; for the glory of the Lord had filled the house of the Lord." It may allude also, to the ancient cloud by day, and fire by night, protecting the camp of Israel; in allusion to which God promises, of the present times, "The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: and upon the glory shall be a defence."

## REVELATION XVI.

Ver. 1. And I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

A cup (the same as the vial in the text) is a figure much used in the word of God to denote a portion, good or bad. "In the hand of the Lord is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." "Upon the wicked God shall rain fire and brimstone, and a horrible tempest: this shall be the portion of their cup." The seven vials are seven select portions of divine judgments, in the last days. Relative to the events designed by the vials, the following has been a noted scheme, but a very unsatisfactory one: viz. That the first, inflicting a grievous sore upon the people of the papal earth, was fulfilled in the ninth century, in contentions between the popes and the emperors of Germany relative to power. The second, poured upon the sea, and turning it to blood, was fulfilled in the crusades of the eleventh and twelfth centuries. That the third, poured upon the rivers and fountains of water, and turning them to blood, was fulfilled in the persecutions of the Albigenses in the valleys of Piedmont, and in the quarrels between the ecclesiastical and the civil powers, concerning the right of investitures. That the fourth, poured upon the sun, was fulfilled in the rivalships of different popes, in the fourteenth and fifteenth centuries. That the fifth, poured upon the seat of the beast, and filling his kingdom with darkness, was fulfilled in the events of the Reformation, by the instrumentality of Luther and others. That the sixth, drying the river Euphrates, was fulfilled in the drying up of the sources of papal wealth and power, after the Reformation. And the seventh,

poured into the air; is to be fulfilled in the final destruction of popery, and all antichristian powers. With this scheme there is an entire dissatisfaction. The vials are "the seven *last plagues*." Could they, then, have commenced in the ninth century? If they did, they were the *first*, instead of the *last plagues* on the man of sin: and they were taking place while he was rising into power, and while he continued in his highest glory. This cannot be. Most of those events are destitute of the least appearance of their having been the last plagues. They were only such events as must have been expected to take place during the rise of the man of sin. And those events, at least the first four of them, do not, in any fit sense, accord with the imagery of the vials. This old scheme, then, *cannot be correct*.

One writer, feeling the impropriety of this scheme of the vials, leaps to the opposite extreme, and imagines there was no vial of wrath on the papal earth, till the French revolution of 1789; and then, five of the vials, he imagines, were fulfilled almost at the same time, in that event, and its consequent terrors: and a still later writer seems to be of the same opinion. Let their scheme and mine be compared, and let the reader judge. A series of judgments had in fact been bringing down the papal see for some centuries before that revolution in France, and were precisely such events as appear to have been predicted in the first four vials. Why should these be excluded from a place among the vials of wrath upon popery? The vials were designed to bring down the papal power after it had reached its greatest height; and the two last of them were designed at least to include other enemies of Christ, besides the papal see; as will be shown. As popery was revelling in its highest zenith of impious glory; the voice in the text is heard, ordering the commencement of this series of judgments. And it then follows:—

#### *Vial I.*

Ver. 2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

The earth in this text must mean the Roman or papal earth. The papal beast rose out of the *earth*,—the earthly and carnal views of Romish Christians. And it must here allude to the same corrupt system. This is evident, in that the effect of this cup of wrath was upon the men who



had the mark of the beast, and worshipped his image; who belonged to the papal beast; and whose religion was but an imitation of paganism under the Christian name. Upon this people there fell "a grievous ulcer," (*ulkos*). To learn what was the event here fulfilled, we must inquire what was the first capital event which commenced the downfall of popery from the zenith of its glory? This clew appears infallible. And who needs to be informed that this first step was the unfolding of the rottenness of the system of the papal church, which discovery produced the Reformation early in the sixteenth century? This was indeed, a *fatal stroke*, and the *first* given to that most wicked power. It was a death wound inflicted on the body of the man of sin. Till now he appeared in his highest glory,—felt superior to all danger,—and bade defiance to all opposition; as was manifest in his extravagant claims and insolence, and the vast revenues from the sale of licenses to sin to any degree. This scandalous blasphemy of Leo X. opened the eyes of Martin Luther; excited his zeal against a system so horrid; and facilitated his exposure of the filthy *ulcer* of the whole papal system. And most fitly was this event represented in the text, as the falling of a noisome grievous ulcer upon the people of that corrupt system. It showed the whole to be but a great filthy *sore*. And at the same time it operated as a deadly sore from a wound now inflicted on the man of sin. All his applications to effect a cure proved ineffectual. Large portions of the papal earth now learned the deep and fatal corruptions of the papal system, and fell off, as shall be shown. This was a sore indeed; and has issued in the death of the papal beast, as a beast of predominant power. The art of printing (invented eighty years before), and the revival of learning in Europe, after the horrors of the dark ages, aided the reformers in presenting popery to view as a filthy and fatal ulcer on a human body; instead of being the holy church of Christ, as had been claimed. And the figure in our text is most happy in predicting this event. It fully accords with prophetic language, in similar cases. See Isa. i. 6, where a very corrupt state of the Jewish church is thus described: "From the sole of the foot to the head, there is no soundness; but wounds, and bruises, and putrifying sores." In the papal system was the same abomination, only to a far more fatal degree than had ever existed before in any community. And to unfold this, was such a step as might be expected to commence the downfall of popery.

A beam of light was let into the dark recess; or a long concealment was taken off from the blasphemous system, which had been hid from the world of people, under the most sanctimonious pretences. Were a magistrate about to put an end to some scene of wickedness long operating behind a curtained concealment, how would he commence the business? Would he not, after preparing to seize the guilty actors, and after having silently presented himself by the side of the guilty apartment, *draw aside the curtain* which screened them? Then the way would be prepared to take them, and bring them to justice. This drawing of the curtain was the most fit operation of the first vial, though under a somewhat different figure; the effect is the same. And the way was thus prepared for subsequent judgments. Here is a nest of vipers concealed under a stone: you set forth to destroy them; and after due preparation, you first turn off the stone, which covers them; and then the way is prepared for their destruction. When God is determined to destroy the blind confidence of a sinner, he lets a ray of light into his conscience, and convinces him of sin. In the process of the final judgment, the light of truth will shine clearly into impenitent souls; refuges of lies will thus be swept away, and the way be prepared for the punishment which is to follow. In a degree similar to this was the process which God saw fit to take with the man of sin, when the time arrived for the commencement of the vials of his wrath upon that power. Such a discovery of the hateful abomination of that system, was the effect of the first vial. And its language is most appropriate and forcible, that the people, now to be exposed, should be represented as consuming with a great filthy sore;—the very figure adopted by Inspiration to denote a system of hypocrisy. Isa. i. 6.

As the responsibility of the scheme which I shall present of the first five of the vials, rests on me, as the first who has beat this trackless way; I must be indulged the liberty of being more particular in exhibiting my reasons for adopting and presenting this scheme, and in vindicating the correctness of it. It is an historical fact, that the papal system continued in its highest elevation till early in the sixteenth century;—that then it experienced a fatal reverse; that it has ever since been sinking under a succession of divine judgments;—that the sixteenth century opened with events great and portentous to the papal see, and to mankind;—that a new era of affairs did, indeed,

then commence. The fanatical crusades which had been performed to the holy land, had tended much to the confirming of the papal power. They had given to the pope the management of the donations, legacies, and revenues, poured forth for the support of those wars. Nothing could have served his purpose better, and rendered his influence supreme and absolute. He had the control of all those crusades. And yet those same wars served to cause light to arise upon the dark ages. The multitudes of ignorant beings, who travelled abroad in those wars, and came to the knowledge of improvements, in Constantinople, and other places, which they never before dreamed of, brought home with them new ideas of the world, and of the benefits of civilization. They communicated their ideas to others, and a spirit of emulation and improvement began to arise. Civil government soon took the place of the anarchy of the feudal times. Contentious barons perished in those expeditions, and their arbitrary possessions fell into the hands of better men; and the terrors of the feudal ages began to give way to a better state of things. Commerce forced itself into view, from the necessity of supplying the wants of the hosts of the crusades in different and distant regions. Light in the art of civil government increased; and towns, with incorporated privileges, became extensively established in the south of Europe. The chivalry of those days (designed to maintain valor, humanity, justice, honor, and courtesy; and to redress the oppressed) operated as a means of refinement, and of benefit to mankind in that *twilight*, after a long night of ignorance. And after the taking of Constantinople by the Turks, in 1453, many of its inhabitants fled, with their literature and books, to the west, and aided in the revival of learning. These things prepared the way for the sixteenth century to open with a certain prospect of new and better times for Zion; and of terrible things for popery. Cotton Mather, speaking upon that period, says, "Three most remarkable things, bearing a great aspect on human affairs, then took place. 1. The resurrection of literature. 2. The opening of America. 3. The Reformation." Whether the vials commenced then, or not; it is a fact, that at the very period of the Reformation, the intellectual and civil improvement of the people of Europe had prepared the way most remarkably for the overthrow of popery to commence its operations, and to take from the eyes of mankind the bandages of su-

perstition and delusion, with which they had so long been blindfolded. This blindfold was then in fact taken from the eyes of millions!

With these approaches towards light and civilization, there came forward also a systematic preparation for war. Standing armies were formed; and men were trained to the use of fire-arms and the arts of war. Charles II., king of France, took the lead; and a door was opened for desolating wars. The idea of the balance of power, for the mutual safety of the nations of Europe, was formed; which in after days furnished ample employment to those nations in scenes of blood and terror. The art of war with fire-arms, became now a study; and many became adepts in it. Gunpowder and fire-arms had not long before been invented;—refined means for a new era of judgments! Great emperors, and generals too, were raised up; and most ambitious rivals came to the thrones of powerful nations. Charles V., king of Spain, was now elected to fill the imperial throne of Germany; fitted with talents, and dominion to be a scourge to the age. Francis I., a violent competitor with Charles for the German crown, was on the throne of France; and Henry VIII., formed for objects of ambition, was on the throne of England; while the warlike Solyman was on the throne of the Turks. Such a preparation of executioners of divine judgments (at the time the art of printing was becoming more improved) could not have been provided and stationed at their posts, without vast design in Providence. It is thus a notorious fact, that the sixteenth century opened with indubitable prospects of new systems of most interesting events. The pope himself (till now unshaken in his impious confidence) was, at the view of these things, deeply troubled, and predicted the approaching ruin of the papal see. To this period, then, we turn our eyes, in full confidence of here finding the commencement of the vials of the seven last plagues.

## LECTURE XXII.

### REVELATION XVI.

#### *Vial I.*

Ver. 2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

It has been shown, that early in the sixteenth century was the time when the judgment of the vials commenced. That things had been in a manifest preparation for such an event; and the first vial exhibited popery to the world as a most deadly filthy system of false religion. Martin Luther, a pious Augustine monk, a man of the first natural and acquired abilities, and professor of philosophy in the university of Wittemberg, became disgusted and alarmed at the general wickedness of the papal see; and especially at the blasphemous vending of indulgences to sin, with sealed diplomas, by Leo X., in the name of Christ; and Luther raised his warning voice against it in 1517. This opened a series of events, which fulfilled the first vial, and were to issue in the overthrow of popery. Luther, commencing with this enormity, was led to discover and expose the horrid train of abominations in the papal system. Powerful men were led to engage with him in this work of reformation; and God gave them astonishing success. The history of the Reformation is of deep interest. But a few particulars of it can be given in this lecture.

Great attention was soon paid to the labors and remonstrances of Luther, by first characters, who had long been vexed to see vast collections of money taken from the people, and at such horrid expense of their morals, and all under the cloak of religion! These things had prepared the way to engage the attention of thousands to the warning voice of Luther; and his proselytes became numerous. Attempts were made by the papal authority to silence Luther, and to extinguish this light; but in vain. The pope then thundered against him his bull of excommunication, and demanded against him an execution of the law against

heretics. Upon this, Luther committed this papal bull to the flames, with his own papal books; and declared the pope to be the man of sin. Charles V. had come to the imperial German throne: and at a diet of German princes at Worms, called to suppress these new commotions, he labored to procure the destruction of Luther; who upon this deemed it expedient to retire for a time from public view. In his retreat, he translated the Bible into the German language, which proved of infinite service to the Reformation. The pope and his posse now displayed their full determination to crush this northern heresy so called. But a watchful Providence soon furnished them with other employment with which they could not dispense. A war broke out between Charles V. and Francis I. king of France, of which Italy was the bloody theatre, for half a century, as will be shown under the next vial, which opened upon the sea, and turned it to blood. This prevented the pope, Charles and the papal powers, from crushing the Reformation; which otherwise it seems that they would have done with great readiness and ease. The pope, in this terrible scene of war, between his two darling papal sons, Charles V. and Francis I., found himself scorched between two fires, as Italy became the seat of their contest. He was found dangling between them; sometimes in alliance with the one and sometimes with the other; and despised by both these turbulent sons of his own communion. In these continual scenes of vexation and danger, he found business enough, without interfering to any effectual degree with the reforming operations of Luther. And so urgent and precarious were the affairs of Charles, that he dared not provoke the German princes who favored the Reformation. Indeed, Charles himself (being often embroiled and vexed with the intrigues of the pope, who at times was siding with Francis against him) often secretly rejoiced to see the abominations of the papal see exposed, and its influence thus curtailed. Repeatedly, Charles (as great a Catholic bigot as he was) put to his helping hand to expose the vile duplicities of the holy father. He even published these duplicities, and exhorted the college of cardinals to manifest their care for the church, when it was (as he expressed it) "so shamefully neglected by its chief pastor!" These things flew over Germany, and confirmed the truth of the charges of the reformers against papal corruptions: and a number of great and free cities openly declared for the Reformation. Great advantages were on the side of the reformers,

in point of erudition, purity and force of writing, industry, and every thing that commanded respect. The reformers had in this a commanding advantage over the illiterate monks, their rude arguments, and barbarous style. Erasmus, of high literature and wit, learning the abominations of popery, turned all his power of satire against it. The Landgrave of Hesse, the Elector of Saxony, and of Brandenburg, and the Prince of Anhalt, renounced the papal see, and embraced the reformed religion. The pope now roused by his perplexities, demanded a diet for the destruction of Luther, and the suppression of the Reformation. But the German princes replied, that they could not obey his order; for a reformation, in his system, was indispensable; and that so many had embraced the doctrines of the Reformation, that any violent measures against them would be full of danger. A diet was however, convened at Nuremberg: but there a remonstrance of one hundred articles was drawn up against the enormities of popery. The pope's nuncio, then present, beholding what was done, fled without formal leave, lest he should be obliged to be the bearer of such tidings to his master. The ecclesiastical princes also, withdrew from such an exposure of their corruptions. In these hundred charges of the secular princes against the papal see, the most scandalous abominations were exposed, together with the indecent and profligate lives of the papal clergy. And the remonstrance concluded by declaring, "that if the Holy See did not speedily deliver them from these intolerable burdens; they had determined to endure them no longer; and they would employ the power with which God had entrusted them, to procure relief." Thus the pope was defeated and confounded; and a bright contrast was exhibited with all the long antecedent triumphs of corruption in that hateful system, "reigning over the kings of the earth." This diet, instead of crushing the Reformation, as the pope designed, took a most effectual step to uncover the filthy ulcer on the men who had the mark of the beast. By such authority were the fatal abominations of that system exposed to the world; and the event opened the eyes of millions with a wonderful rapidity. They were astonished to behold the insufferable abominations of a system which they had so long held in the highest veneration. And to deepen this incurable ulcer of abominations, Pope Adrian (who succeeded the scandalous Leo X.) confessed and bewailed them, and engaged to do all in his power to reform

them. And the consequence was, that Adrian suddenly died; and to the door of his chief physician there was shamelessly fixed the inscription, "To the deliverer of his country!" thus glorying in the fact, that this reforming pope fell by the hand of a murderer. These things had their effect in exhibiting to the nations the fatal corruption of the papal see.

Almost half the Germanic body now revolted from the abominable system; and suppressed its rites in their dominions; establishing in their room those of the reformed religion. And in cities, where this was not the case, the cause of popery sickened well nigh unto death. The emperor Charles was troubled at this prevalence of the Reformation; for he viewed it unfavorable to his ambitious plan of usurping full dominion over the princes of Germany, which he had long contemplated. He hence assembled a diet at Spire in 1529, and demanded an order that the innovations in religion should proceed no further, till there should be a meeting of a general council. After much debate, his order was carried by a majority of votes. Upon this, the Elector of Saxony, the Margrave of Brandenburg, the Landgrave of Hesse, the Duke of Lunenburg, the Prince of Anhalt, and the deputies of fourteen imperial cities, entered their solemn protest against this decree; and hence obtained the name of *Protestants*. Charles continued his attempts against the Protestants; upon which they entered into a solemn league of defence, and formed an alliance with the king of France, and with Henry VIII., king of England. With the Protestants, these kings confederated, not so much to aid the Reformation, as to cramp their great rival Charles. This league of Smalcald was afterwards renewed, and far greater numbers united in it. So mightily was the sore of the man of sin widened, and exhibited as incurably fatal.

The pope still hoped to crush the Reformation. And, that he might attempt it with a better grace, he professed to set about a reformation in his own system. For this purpose, he commissioned a college of cardinals and bishops, to investigate this subject, and report some plan of reform. In this duty they were reluctant, slow, remiss. Manifest evils they touched with a gentle hand, afraid to probe deeply the fatal sore. Enormities they could not but expose; yet their proposed remedies were either inadequate, or were never applied. Their report was designed to be kept a secret in the court of Rome. But it



got air, reached Germany, was made public, and afforded the Protestants much matter of triumph. It added vast weight to their remonstrances, and showed that it was in vain to expect a reformation from Romanists. Luther remarked upon it, that "they only piddled at curing warts; while they overlooked and confirmed *ulcers*!" The sagacious reformer thus lit upon the very word in our text, to express the disease of popery now exposed; while he had no view of our text as applying to it! (The word there is in the original, *ulkos*, ulcer.)

The pope and Charles now made a bloody attempt to crush the league of Smalcald; but were defeated essentially in the result, which issued in the peace of Passau in 1552, which was confirmed in the diet of Augsburg in 1555, which formed the basis of the religious order of Germany, in which much of the rights of conscience were recognized and established; and a death-blow was there given to the claims of the papal see. And the Reformation now spread into other lands with vast rapidity; and the pope himself felt the fatal effects of his *sore*, and languished under it. He next, to attempt a healing of his sinking cause, convened the council of Bologna. But, instead of meliorating, they heightened his disasters, by exhibiting to all Christendom a most glaring proof of the impotency and abomination of the papal cause. And the holy father, mortified with disappointment, dissolved the council. Upon this Charles himself took upon him to stigmatize the pope, and to render him odious even to the zealous Catholics. And various other occurrences aided his degradation,—as the following. Pope Julian bestowed his highest official gift,—the cardinal's commission,—on an obscure youth of 16 years, known by the name of the *Ape*, because he took care of an ape in the family of his master. This event, at a time when light was fast rising, and the obligations of duty and decency were felt, and a blind veneration for pontifical distinction was fast abating, struck the people of Christendom with horror! Satirizing pieces filled Rome, condemning the pope for this outrage; imputing it to a nameless criminal passion for the worthless youth! And soon after, this corrupt head of the papal see, while his nuncio was at his direction intriguing in a diet, to get the peace of Passau set aside, and he himself was wallowing in licentiousness at home, suddenly died! He had become averse to all official duties; and being at a time applied to for serious business; he to get rid of it

feigned himself *sick*, and took medicine; upon which he sickened and died. And thus, while the Protestants were trembling at this papal attempt to crush the peace of Passau; the impious persecutor was called to give his account at a higher tribunal!

Millions of people now hastened to flee from so filthy a communion, as from a place infected with the plague! These exposures of papal corruption flew like lightning over Europe, and suddenly broke the enchantments of superstition in which such millions of the human race had been for many centuries miserably enslaved. We are assured, from the best authority, that "the charm that had bound mankind for so many ages, was now broken at once. And the human mind, in those vast regions, which had continued long as tame and passive as if it had been formed to believe all that papal delusion could teach, and to bear all it could impose,—roused up at once, and became inquisitive, mutinous, and disdainful of the yoke to which it had hitherto submitted. The wonderful agitation of mind, which at this distance of time seems strange, was then so general, that it must have been excited by causes which were of powerful efficacy. The kingdoms of Denmark, Sweden, England, Scotland, and almost half of Germany, renounced their allegiance to the pope, abolished his jurisdiction within their territories, and gave the sanction of law to modes of discipline, and systems of doctrine, which were independent of papal power, and hostile to it. Nor was the spirit of innovation confined to those countries which openly revolted from the pope. It spread through all Europe, and broke out in different parts of it, with various degrees of violence. It penetrated early into France, and made progress there; so that the numbers of converts to the doctrines of the Reformation, soon became so great, and the zeal and abilities of their leaders so distinguishing, that they soon contended for superiority with the established church; and were sometimes on the point of gaining it. In all the provinces of Germany which continued to acknowledge the pope, as well as in the Low countries, the Protestant doctrines were secretly taught, and had gained so many proselytes, that they were ripe for revolt, and were restrained merely by the dread of their rulers, from imitating the examples of their Protestant neighbors. Even in Spain and Italy, symptoms of the same disposition to shake off the yoke appeared. And the pretensions of the pope to infallibility and supreme power, were treated

by many persons of great learning and abilities, with such scorn, and were attacked with such vehemence, that the most vigilant attention of magistrates, and the highest strains of pontifical authority, and all the vigor of inquisitorial jurisdiction were requisite to restrain it."

Who, then, can doubt but the Reformation was a vial of divine wrath on the papal see? And who can doubt but it was the first vial? It was the commencement of papal ruin; and it operated precisely as it was long predicted the first vial should operate, to exhibit a fatal *ulcer* on the men of the papal community! This was most naturally the first of a series of divine judgments, which should fling into perdition that pillar of the kingdom of Satan. An exhibition of its total and extreme filthiness to the world, might have been expected to lead the way in the last plagues of heaven on that hateful man of sin; so that its corruption should stand exposed before the nations in the light of the sun. Fully does this event accord with the imagery of the first vial; as do its subsequent connected events of judgment with the imagery of the succeeding vials of wrath,—as will be shown in succeeding lectures. No other event has taken place, which has, compared with this, the least claim as a fulfilment of the first vial; and the claim of this is perfect.

It was attempted to be shown, in the lecture on Rev. xiv. 1, and onward, that the appearance of the heavenly Lamb there on mount Zion (his earthly church) seems clearly to relate to this event,—the Reformation. Most fully does the imagery there agree with it. Christ did indeed then appear on his earthly mount Zion. He had his 144,000 with him, with their foreheads bearing the inscription of his Father's name. Their numbers swelled, till their praises of God and the Lamb became as the voice of many waters, and of mighty thunders. Millions then came forward with a new edition of the song of redeeming love which none but the true people of God ever learn. They in purity fled out from the filthy embraces of the mother of harlots and of the abominations of the earth; and were thus mystically "*virgins*." They followed the Lamb; and were the first fruits of better times ere-long to be brought forward. And they were, in a good degree, freed from guile and fault, as there noted. The synchronic events of the two sacred passages shed light on each other; as is common in this book.

The casting of the dragon from heaven, too, in chap.

xii., it was attempted to show in the lecture on the passage, alludes to the same event. The devil was now cast from his height in the false papal church, where he had long, with awful success, carried on a war with Christ in his two witnesses, in a symbolic ecclesiastical heaven! But he was thence hurled out unto the *earth*, in a full exhibition of the earthly and most degrading policy of the papal see. The loud voices here (like those of great waters, and mighty thunders, and harpers of sacred songs, in chap. xiv.) sung, "Now is come salvation, and strength, and the kingdom of our God, and the glory of his Christ; for the accuser of our brethren is cast down. Therefore, rejoice, ye heavens!" Yes, the heaven of the church, both militant and triumphant, did rejoice at the events of the Reformation.

The vials of wrath were given into the hands of the seven angels of judgment, chap. xv. 7, by a symbol of the ministers of Christ. Most fully was this part of the figure illustrated by the agency of Martin Luther, and his coadjutors in the Reformation. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God." Luther had the honor to commence a fulfilment of this! Other ambassadors of Christ united, and aided the event. Such figures of general import are often illustrated by individual instances of their accomplishment. Most signal honor is here put upon the gospel ministry; as is put in a similar manner upon the two witnesses, that they should be said to have power "to shut heaven, that it rain not; and to smite the earth with all plagues, as oft as they will." May ministers of Christ duly and humbly admire such condescending grace of Heaven; and express their admiration by well-directed and unabating zeal and faithfulness.

But despisers of Christ in his ministers may well fear and tremble. For Christ will not fail to vindicate the ministry of the gospel, and honor them who honor him. And their cries to him, under the depressions of Zion, will not fail to bring down vials of wrath on her persecutors.

## LECTURE XXIII.

### REVELATION XVI.

#### *Vial II.*

Ver. 3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

The first vial, it has been shown, was poured on the Roman earth, exhibiting the fatal corruption of the papal system. The second vial is here poured upon the sea, and turns it to blood. By the sea, in this connexion, must be understood the most central part of the papal dominion. "I will show you the judgment of the great whore that sitteth upon many waters." "The waters are people, and multitudes, and nations, and tongues." (Rev. xvii. 1, 15.) We have here a collected view of the *sea*, in this second vial; and of the *rivers and fountains of water*, in the third vial. The latter, we shall find to be, the nations of the old papal communion besides Italy; and the sea, Italy itself. There is a great fitness in denoting Italy by the *sea*, as it was the great centre of the papal multitudes, who are denoted by the waters on which this harlot sat; the capital of the papal powers; even as the sea is the centre and collection of waters from the rivers and fountains on the earth. Italy lies in the midst of the sea. This literal fact may add an emphasis to the beauty of the figure of denoting Italy by the sea in our text. The following fact too, may add to its beauty. Italy was, at the time of this vial in the 16th century, a collection of different states and governments of contending interests, like a tumultuous sea. Some of its territories were governed by civil powers; and some by ecclesiastical. The education of the latter, and their genius and connexions with the court of Rome, rendered them so different from the other princes, that it was an unhappy source of jealousy and discord. This gave them a resemblance to the tumultuous sea. And the tumultuous condition into which Italy was thrown, at the period of the second vial, shows that it was indeed a mystical sea. The sea is an emblem

of any nation in the tempest of war; as Psalm xlv. 3; "Though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof;" alluding to the revolution of nations, in the battle of that great day of God. As the event in our text alludes to the tremendous judgment on the papal system; so the central part of this system, Italy, must be here denoted by the sea. The event in the text may have been typified by the turning of the waters to blood, in the plagues on Egypt. Some of those plagues were manifestly typical of some of the vials in the last days, as will be shown in its place. And that judgment of turning their waters to blood, may have been one of them.

It has been shown that the way had been preparing for the 16th century to open a new era of judgments on the Roman earth. The inventions of gunpowder, and of fire-arms, a little before this period;—the training of regular standing armies, the extending of the prerogatives of the crown, so that the power of a nation might be brought into operation at the will of a despot;—and the fact, that a number of most warlike and powerful potentates had at that time ascended the thrones of the contiguous nations, as has been stated; these things portended the commencement of most disastrous and bloody times.

Charles V. was born in the year 1500. Upon the death of his father Philip, archduke of Austria, he became heir to the throne of Spain. And upon the death of his grandfather Maximilian, emperor of Germany, Charles and Francis I., king of France, became competitors for the imperial crown of Germany. Pope Leo X. (then in the papal chair) trembled at what he saw, and predicted that "the election of either Charles or Francis would be fatal to the independence of the papal see, to the peace of Italy, and perhaps to the liberties of Europe." And events soon decided that Leo had not trembled in vain. Charles obtained the imperial crown; upon which the haughty Francis felt all the chagrin and rage of a disappointed rival. These two powerful monarchs now commenced vast preparations for war; and Italy (the sea in our text) became the theatre on which the greatest powers of Europe, for fifty years, contended for victory. Its fairest fields were for this period turned to fields of blood. In nearly twenty campaigns, these two mightiest of potentates furiously contended for Milan, Naples, or some other Italian state;

—repeatedly leading into the field with them hosts of allies from other nations. Success smiled sometimes upon the one, and sometimes upon the other. And the terrified pope was in alliance sometimes with the one, and sometimes with the other; attempting just to save himself from present destruction;—vexed and terrified by the fury of these two bloody sons of his communion.

It must here be noted, that this second vial of wrath (poured upon the Italian sea, and turning it to blood) was not deferred till the first vial (exhibiting the abominations of popery) was finished. They were of such a nature, that they must of necessity be found operating at the same time;—the second to afford protection to the agents of the first. A writer says, “It is nowhere said that each vial is emptied before its successor commences its operation. And it is not unreasonable to conclude that two or more of the vials may be pouring out at the same time; though the effusion of the one commences before that of the other.” The first two vials were of a nature wholly different from each other; but the second must commence soon after the first, to protect its operation. In this the divine wisdom and mercy were manifest. By the bloody events of the second vial, employment for the enemies of the Reformation was furnished, to prevent their being able to destroy the reformers, as they otherwise would have done. The first vial drew aside the veil from the papal abominations. But how soon and surely must this have occasioned the ruin of the reformers, had the pope and the papal powers been at leisure to point and drive their thunder against them! They must in such a case have been sacrificed at once. To secure the effects of the first vial, the second must commence soon after the opening of it. The Reformation was of a nature to be of long continuance. The succeeding vials then, must commence while it was fulfilling. Were you about to destroy a nest of vipers that infest your premises, and you had directed a little son to throw off the cover under which they are hid; would you not be ready, at the same time, with proper weapons to commence the business of their destruction, and thus prevent their destroying him? In viewing the events of the apocalyptic seals, trumpets, and vials, we find them commencing at unequal lengths of time; and their effects are sometimes synchronical. This remark holds true especially of the first four of the seals, trumpets, and vials; but not so of the last three. The latter were to be more interesting, and more distinct, in point of *time*, as well as *event*.

Soon after Charles had ascended the imperial throne, after the commencement of the Reformation, he was urged by the papal powers to repair to Germany, on account of the innovations in religion which had there taken place. He was assured that "unknown opinions in religion had been published, such as had thrown the minds of men into a universal agitation, and threatened the most violent effects; and that they had made such rapid progress, as to require the most serious consideration." The emperor consequently, convoked the diet of German princes at Worms; and in his address to them said, "We are convened to concert the most proper measures for checking the progress of those new and dangerous opinions which threaten to disturb the peace of Germany, and to overturn the religion of our ancestors." Now, had not this champion of papal influence, and the other papal authorities, been providentially diverted from this object by the scenes of war into which they were plunged; how soon must the reformers have been utterly destroyed! But God speedily furnished these powerful enemies, now rising on tiptoe to crush them, with a sufficiency of other employments, and these of sufficient magnitude to be received as the fulfilment of the second vial. The principal actors in the bloody scenes of this vial were the emperor Charles V. (who was at the same time king of Spain and Naples) and the king of France, Francis I., combining at times the pope, Solymán, emperor of the Turks, the king of Hungary, the king of Bohemia, and more than once Henry VIII., king of Britain. The pope himself more than once was a prisoner to some one of the chieftains; and his capital was plundered. At a time when he was in alliance with Francis, a cardinal who had been a rival for the papal chair, marched at the instigation of Charles at the head of an army, seized the gates of his capital, and dispersed his guards. The infallible pontiff fled to the castle of St. Angelo, which was soon besieged. The palace of the Vatican, the church of St. Peter, and the houses of the pope's ministers and servants were plundered. The pope capitulated; and was forced to grant to this cardinal a full pardon of all this treatment of his high dignity, and to engage an immediate withdrawing of his troops that were fighting against Charles. Bourbon, another imperial general, led against the pope 25,000 veteran troops. Terrified at this, the pontiff agreed to a suspension of arms against the emperor, and to pay 60,000 crowns towards the support of



the armies of Charles. But even then, the 25,000 men pursued their march against Rome,—scaled its walls, and took the city. The pope and thirteen of his cardinals fled to the castle of St. Antonio; on his way to which, he had the inexpressible horror to see his troops flying before the enemy, who gave them no quarter; and to hear the cries and lamentations of the people of Rome. The scene that followed was dreadful. The leader of this invasion fell in the siege, and left his men unrestrained. And whatever a city, taken by storm, can dread from military rage; whatever horrors the ferocity of Germans, the avarice of Spaniards, and the licentiousness of Italians can inflict, these miserable Romans had to endure. Churches, palaces, and private houses were plundered without distinction. No age, character, or sex was exempt. Cardinals, nobles, priests, matrons, virgins, all were a prey to an enraged, brutal soldiery, deaf to every call of humanity. And these 25,000 armed plunderers had the undisturbed possession of that vast and rich city for several months, in which time their brutality scarcely abated. Rome had been taken and plundered at various times, in ages then past, by Huns, Goths, and Vandals. But good authority asserts, that it never experienced such severity from those ancient barbarians, as it found at this time. If those ancient scenes then, were trumpets of divine wrath; this surely may be considered a vial of wrath, when viewed in connexion with those bloody scenes of fifty years, in that seat of the papal delusion. And if we here find one of the vials of wrath; it must have been the second, with whose language and chronology these events fully agree.

While the pope and his thirteen cardinals were thus confined in his castle of St. Antonio, the duke of Urbano, a general of the king of France, who was then in alliance with the pope, arrived at Rome with an army sufficient to have relieved the city. When the pope from the ramparts of his castle beheld them, he leaped for joy, believing that his deliverance had now arrived. But the duke, having had a private pique against him, when he came in sight of the plundering invaders, wheeled about his army, as though an attempt to dislodge them was too hazardous, and left the pope and his capital in all their wretchedness. Their scenes of horror were not yet to be closed, but were to be increased. The Florentines now cast off their allegiance to the pope; and, breaking in pieces his statue, they re-established their ancient popular government. The Ve-

[illegible]

where the flower of the Italian youth were sacrificed; and other tremendous scenes, in which the ambitious veteran Charles felt himself exhausted to that degree, that he abdicated his throne to his son Philip, and retired from society. But enough has been exhibited to evince the magnitude and terrors of the scenes which are presented as a fulfilment of the second vial. The German emperor and the king of France were the prime instruments of this cup of wrath. And the fact, that the warlike and potent Charles spent his imperial life, and exhausted his treasures in those scenes of horror, till he was glad to leap from his throne, and retire from the face of man,—bespeaks their magnitude. To prepare the way for his abdication, Charles proposed peace to the king of France, which was established. He wished to have the merit, when quitting his imperial dignity, of establishing that tranquillity in Europe, which, for fifty years, he had banished from it; and this he accomplished. The greatness of these terrors is exhibited too, in arguments which the pope afterwards pleaded with the king of France, to induce him to break his treaty with the successor of Charles,—“that the flower of the veteran Spanish bands had perished in these wars; that Charles had left his son an exhausted treasury, and a kingdom drained of men; and that the king of France might now drive the Spaniards out of Naples, and add to his crown a kingdom in Italy, the conquest of which had been so great an object of his ambition for half a century.

A general peace now ensued (A. D. 1559); upon which the historian says, “From this period, Italy ceased to be the great theatre on which the monarchs of Germany, Spain, and France contended for power and fame. Their dissensions and hostilities, though afterwards as frequent and violent as ever, were excited by new objects, and stained other regions of Europe with blood, and rendered them miserable in their turn by the devastations of war.” (Robertson’s Charles V., vol. iv., p. 261.)

Here then, is the close of the vial on the sea in our text. The third vial, that on the rivers and fountains of water (other papal nations), was to follow after an interval. The historian adds, “Exhausted by extraordinary efforts, which far exceeded those to which the nations of Europe had been accustomed, before the rivalry of Charles and Francis, both nations longed for repose.” And in the peace which ensued, great pains were taken, by intermarriages and mutual concessions, to give it a decided permanency.

All past transactions were to be buried in oblivion. Most of the states and nations in Europe were to be comprehended in this peace of 1559; and we are assured, "most of the personages who had long sustained the principal characters on the stage of Europe, disappeared about the same time; and a period, better known in history, opened upon us. Other actors entered on the stage, and with different views and passions. New contests arose, and new schemes of ambition sprang up, and disquieted mankind." This therefore brings us to the close of the second vial, and to the transition to the third, poured on the rivers and fountains of water, which, in the next lecture, will be considered.

We reflect, what must now be the views of those ambitious bloody men who, more than 300 years ago, excited and maintained that blaze of war, which, for fifty years, turned Italy to blood, and sent to a premature grave millions of the flower of the human race? The souls of Charles V., of Francis I., and of all the human butchers of that period, are now in existence. For more than three centuries they have been situated where they have had the most clear views possible of the importance of their day of grace, how they improved it, and what must be the eternal consequences! How vastly insignificant must those temporal ambitious objects now appear to them, which excited those scenes of contention and blood! A most piercing view they must now have of the day in which all they have done must be unfolded by the infinite, righteous Judge, before the assembled universe; when all the deeds of man on earth shall be unfolded and all men shall be rewarded according to their works. A most feeling view of these things does, this moment, flash like the keenest lightning, through the souls of all such men of blood, who died in their sins. Three hundred years, and three millions, will bring them no relief. The last great day will give an infinite interest to the history of nations, not as events political, but as events of God's government for the fulfilment of his word, the salvation of his church, and the ruin of her enemies, "to the intent, that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." This will be one blessed employment of the eternal world of glory, to trace the lines of the divine government, wisdom and goodness, in the whole history of the world, which will then lie open, no doubt, to universal inspection. Great then, is the advan-

tage of the believer over the man of the world, in glancing his eye over the events of the nations, as methods of infinite wisdom, to fulfil the sacred oracles, and advance his kingdom of salvation. The latter employment (the employment of the true believer) never excludes God from his own work, as would the wicked world; but beholds him in every thing. To meditate on the history of nations in the light of the prophecies, and to see the latter fulfilled in the former, is a delightful exercise of faith, and it inspires the pious exclamation, "Alleluia; for the Lord God Omnipotent reigneth!" Our lecture gives a lively comment on the sacred passage, "Surely, the wrath of men shall praise thee, and the remainder of wrath thou wilt restrain." Behold the pious Luther, and the reformers, pursuing their great work of taking the fatal bandages of death from the eyes of papal millions. And behold the pope launching his bolts of thunder, which hitherto, and for many centuries, had been able to plunge emperors and kings in ruin, —hurled in vain at the head of the reformer!

## LECTURE XXIV.

### REVELATION XVI.

#### *Vial III.*

Ver. 4. And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

As the sea in the second vial has been shown to mean

Italy, the seat of popery; so the rivers and fountains of water in this vial must denote the other papal nations. It might be shown from the prophets, that rivers and fountains of water are noted emblems of nations. And the papal nations were then about to receive that portion of these seven last plagues noted in the fourth vial. Various of the great papal nations that had been instrumental in the judgment of the second vial on Italy, should now have a share also in the third vial of wrath. Most manifest is the historic transition from the events of the second to those of the third vial. The historian of Charles V. says, after noting the general peace of 1559; "From this period, Italy ceased to be the great theatre on which the great monarchs of Spain, France, and Germany contended for power and fame. Their dissensions and hostilities, though as frequent and violent as ever, were excited by new objects, and stained other regions in Europe with blood, and rendered them miserable in their turn by the devastations of war." He says again, upon the close of the wars in Italy, "The nations of Europe united in a general peace. All causes of discord, which had so long embroiled the powerful monarchs of France and Spain, seemed to be wholly removed, and finally terminated. Other actors entered upon the stage, with different views as well as different passions. New contests arose, and new schemes of ambition occupied and disquieted mankind." This historian had no view of recording events which fulfilled these vials of wrath, but to write as a true historian. But the events are direct to our purpose. After the second vial ceased, the third was to commence. The same kind of judgments were to be executed on other papal nations; and so was the fact; to give a full view of which would be to write the history of the wars of Europe for a century. A sketch of these events may be very appropriate in this lecture,—viewing them as events of the divine government in fulfilment of God's word to Zion, and of his justice upon her enemies, according to the sentiment of the angels in our text. In the sketches of those judgments, now to be given, we behold Jesus Christ as the Captain of our salvation, pleading the cause of his church, avenging the blood of his martyrs, and calling anew on his people to confide in him. This is the sentiment which we must renewedly feel in the contemplation of these events of vindictive justice on the papal enemies of Zion. This will give a new and religious interest to those wars in Eu-

rope. One great cause of these bloody scenes of strife was the growing power and the dreaded ambition of the house of Austria. Great territories had descended to Charles V. from his rich ancestors. These, together with the new world of South America, which had become subject to his control, he transmitted to his son Philip, king of Spain, to whom he delivered up his dominions and royal prerogatives, which he had much improved; for his subjects had become accustomed to subordination, and to expenses, and efforts unknown in Europe till his reign. Every thing had seemed to conspire to add power and grandeur to this prime branch of the house of Austria, to render Philip most formidable to the other European powers. Ferdinand too, the brother of Charles V., and minor branch of the house of Austria, was formidable. He had been crowned emperor of Germany, and king of the Romans; and he had by marriage obtained the crowns of Hungary and Bohemia, and was thus a powerful monarch. These two branches of the house of Austria were for a while hostile to each other, which in a degree lessened the fears of the other European princes. But mutual interest soon led them to unite their views and powers for their family aggrandizement, to the vast terror of surrounding nations, who for about a century, had it as their common object to check this growing tyrannical power. This general terror gained strength, and grew into strong national habits; the influence of which was deeply felt, even after the power of the house of Austria was abating, and the primary cause of the terrors had in a great degree ceased. These things occasioned in Europe terrible scenes of bloody strife. In the wars in Italy aforesaid, the nations of Europe had become more than ever before acquainted with their own internal resources and strength for war, and had learned how a nation may put itself in the most formidable attitude. And they had also conceived the idea of a necessity of supporting a *balance of power* among the European nations, the maintenance of which kept them in an almost incessant blaze of war; a few particulars of which wars shall be concisely noted to illustrate the judgment of this vial.

The Netherlands were under Philip, king of Spain: but the bigoted and violent maxims of his government being attempted to be carried into rigorous execution; that people became exasperated, and threw off the yoke, asserting their ancient liberties and laws. This occasioned a tre-

mendous and bloody struggle for nearly half a century, in which the English and the Dutch united against the king of Spain, and the Dutch became established in their ancient liberties, to the great mortification of the Spanish monarchy.

England and Spain had before contended in war. The bigoted Catholic Philip had tendered marriage to the Protestant Elizabeth, queen of England, who wisely refused his suit. And to gratify his resentment of this refusal, he employed his immense wealth, which was flowing into his coffers from the gold of Mexico and Peru, to prepare a huge fleet to make a descent upon England. Many of his ships prepared for this enterprise, were of the largest kind, —larger than had ever before been seen,—a madness well worthy of an ignorant, bigoted, revengeful papal monarch; but which ended in his own vast humiliation! The English fleet met them; and after tremendous fighting, dispersed them; and a tempest plunged most of them that remained into the heart of the ocean. Eighty-one Spanish ships were in this catastrophe lost; and hosts of men. The British now in their turn made a descent upon Spain, plundered Cadiz, and scourged their foe.

A relative of Louis XIV. king of France, now ascended the throne of Spain, and alienated it from the house of Austria to that of Bourbon. This occasioned a long and bloody contention between Louis and the house of Austria; in which the bigoted French monarch was well nigh ruined. And these persecuting papal nations had thus a tremendous share of this vial of divine wrath. This French monarch had repealed the edict of Nantz; and had destroyed and banished many hundreds of thousands of his Protestant and best subjects, in a short time. And tremendous divine judgments were thundered down upon his empire. In eight successive civil wars in France, that land was drenched in blood. One of these continued for twenty years. And the wars of Louis XIV. have a strong interlining in the histories of Europe, in the period of his reign. After his horrid treatment of the Protestants, he made treaties and broke them at pleasure; till he raised against himself a confederacy of most of the powerful European princes. Against all these he for some time stood his ground; till the English duke of Marlborough, and the German prince Eugene, led their united arms against him, and rendered the latter years of his reign most disastrous. For a course of years, at the opening of the 18th century,



Louis was tortured with defeats and terrors. Reduced and old, he was forming the desperate purpose of collecting his people, and dying at their head, if he could not retrieve his affairs; when the peace of Utrecht, in 1713, was concluded; and the combined armies retired. France had thus a full share in this vial of wrath.

Germany too, had a share of it. In wars, domestic and foreign, their fields became fields of blood; as the histories of these times assure us. And the Hungarians had also bloody contentions with the emperor Rudolf; as had the Bohemians. The latter threw the emperor's commissioners out at the window at Prague; and a furious war of thirty years ensued. Great battles were fought in Germany under the ablest generals of the age. The German empire had long been a bloody executioner of papal vengeance against the innocent and pious witnesses in the dark ages; and God now gave them blood to drink in great measure. Nor did their bloody scenes soon end. Both the French and Turks were at war with them. The French seized on Alsace and some prime German cities. The Turks too, had laid siege to Vienna, and well nigh carried the place. And George I. of England, was found contending with Germany. The objects of this dashing of nations against each other were trifling. Says Guthrie, "so unsteady was the system of affairs all over Europe, at that time, that the first powers often changed their old alliances, and concluded new ones, contrary to their manifest interests." What account can be given of this, but the one in our text? This fully accounts for all. They had shed the blood of saints; and they should have blood to drink. See the following fact as an instance of the truth of this.

After the year 1740, a new blaze of war broke out in Europe, occasioned by the *Pragmatic Sanction*, so called. A concordat of German princes was formed, under the name of the *Pragmatic Sanction*, to give the election of the emperor of Germany to the electoral college, and to exclude the pope from having any part in this election. And what mighty thing was this?—it was enough to set all Europe in a violent blaze. To exclude his holiness from the right of aiding in the election of an emperor of Germany! Most horrible! Such were the times. Hundreds of thousands should bleed, and millions of wealth be expended, rather than such an indignity should be offered to the pope. It would be both affecting and amusing, to hear of the wars

and battles occasioned by this foreign quiddity. But these must here be passed. The historian remarks upon them, that though they were bloody and terrible, they were "of little importance to history, because nothing was done that was decisive." The fact was, they were but the mad dashings of papal nations against each other, in fulfilment of the judgment in our text. No doubt the Jesuits, then powerful in the courts of Europe, had a hand in all this.

Some particulars of the judgment of this vial on one more papal nation shall be added. Poland had a full share in this vial of wrath. Our hearts have bled for the abuses she has received from tyrants:—but her sins and her part in the judgment in our text, must be impartially noted. Poland has been a bigoted Roman Catholic country. The Reformation made some advances there, and the Protestants had been established by law, in the noted treaty of Oliwa. But the Poles, disregarding afterwards this treaty, and excited by a base Catholic clergy (led no doubt by the Jesuits), made a public massacre of the Protestants under a false sanction of law; and their judgments did not linger. Recollect the histories of those times: their long and bloody wars with Russia and Sweden, in which they were put to the worst; their unsuccessful war with the Turks; the civil war which broke out between their king and the Cossacks, when the latter defeated the Poles in two great battles. The Russians and Cossacks afterwards took several of their first cities, and committed most horrid ravages. Charles of Sweden overran much of the nation with dreadful slaughter: and such was the state of the nation, that Casimir, their king, abdicated his throne, and fled to France. A weak prince was placed in his stead. The Cossacks, in union with the Turks, conquered several of their most powerful provinces, ravaged a great part of the nation, and laid the Poles under tribute. The nation was divided into different confederacies; their crown was set up to the highest bidder; one bid it off; and another by a sham election was crowned as their king. Bloody scenes ensued; and the nation presented a theatre of military horrors. Attempts were again made to afford toleration to the Protestants; and again the papal clergy objected and raged: and the country continued a theatre of wars, "partly civil, partly religious, and partly foreign." Many first characters now, finding their country was destroyed, and had become a field of blood, fled to foreign lands and for ever abandoned their native soil. The plague at this time

set in, and carried off 250,000 of the remains of that miserable people. Attempts were made to assassinate their king. And to give a more dreadful edge to this vial of wrath, it now appeared that Russia, Prussia and Germany had agreed on a division of Poland between themselves; to unite each his third to his own dominions. They forced the Poles to call a diet, to cede those portions of their kingdom to those new masters, under penalty that they should be put under military execution as a conquered people. Their king was forced to sign this arrangement; as were his remaining nobility, and thus to annihilate themselves. Poland, after being drenched in blood, was thus blotted from the list of independent nations: and the oppressions of the miserable Poles which followed, were most intolerable. Twelve thousand families were, by the king of Prussia, torn from one province in Poland, to people distant realms of his own empire: and every town and village was forced to furnish a certain number of marriageable females, and to accompany each one with a dower, to furnish wives for peasants in distant regions in Prussia. Some of these young females were bound, and carried off as criminals, to leave dear parents and all their family connexions, and see them no more. These were people defiled with the blood of martyrs; where equal rights were denied to Protestants; and where vast multitudes of the latter had been massacred, under pretence of law. Most easily and effectually can the Head of the church plead his own cause against persecutors. And he instructs his children to triumph in such strains as the following; "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies!" "The floods have lifted up, O Lord; the floods have lifted up their voice. But the Lord on high is mightier than the noise of many waters; than the mighty waves of the sea!" Such, O Zion, is thy salvation.

## LECTURE XXV.

### REVELATION XVI.

#### *Vial IV.*

Ver. 8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over those plagues: and they repented not to give him glory.

Sir Isaac Newton remarks, that "the sun in sacred prophecy, is put for the race of kings in the kingdoms of the world." The darkening of the sun then, means embarrassing the concerns of kings, or first rulers. And the sun's scorching the interests of the papal hierarchy, denotes some ruinous effects produced upon the latter by the crowned heads of the old papal earth. And this was indeed fulfilled at that period: kings of Europe did scorch the papal see.

During the dark ages, the papal harlot is said (Rev. xvii. 18) to have "reigned over the kings of the earth." The pope was at the head of all coronations, alliances, pacifications, and all national concerns. He gloried that he could depose kings at his pleasure, dispense with the obligations of treaties, absolve all subjects from oaths of allegiance to their kings, and claimed power to settle or unhinge the capital concerns of nations at his nod. The canonists were wont to assert that there was no sovereign power (meaning temporal and secular, as well as ecclesiastical) but in the pope: and the popes maintained, that all civil authority was derived from them alone. Boniface VII. wrote to Philip the fair; "We will have thee to know, that thou art subject to us, both in temporals and in spirit-u-als." Bishop Newton says, "the pope was at the head of the state, as well as of the church; the king of kings, as well as bishop of bishops." Pages might here be added, from good authority, of most outrageous usurpations of the popes of the dark ages, glorying and insulting over kings; and of the most infamous servilities of kings, bending

under the feet of the pope, kissing his great toe, and suffering him to kick off their crowns at pleasure. But did this scandalous servility of the kings of Europe always continue? By no means. All the Protestant kings of Europe cast off the papal yoke, for themselves and their subjects, and set his holiness at defiance. This was the case in England, Denmark, Sweden, Holland, and with many of the princes of Germany, and other Protestant places. The governments there stood ready, with all their powers, to defend their people against every thunderbolt of the Vatican. Even in France, Henry IV., by his edict of Nantz, gave by royal authority free toleration to his Protestant subjects. The pope now, and all the creatures of his order, felt a fatal scorching upon their cause from the sun of the Protestant civil authorities,—the kings of which realms had before nurtured his pride and arrogance. Their sun of royal influence scorched and burned up much of the insolence of the papal cause. In states and nations where the papal religion was yet professed, the papal see lost much of the influence of the papal authorities, which had before supported its supremacy, and the dignity of its clergy. All the kings of Europe gradually lost their superstitious veneration for the pope, which for many centuries they had firmly maintained. Papal kings had ever trembled at the thought of any rupture with the pope: even when his perfidies at times compelled them to war against him, they were then greatly reluctant in the contest, and would seize the first opportunity to make peace, if it were even to their detriment. But after the events of the first vials, these superstitions abated; not only in the Protestant powers rejecting them at once, but in the papal kings themselves being disposed to treat his holiness, in their secular concerns, with much indifference and neglect. The sun of the courts of Europe became too hot for the creatures of the papal order, which had been fostered in the dark; it shone in upon them, and dried and burned them up. A noted historian says, “Even since the Reformation, the popes have had at times great weight in public affairs, chiefly through the weakness and bigotry of temporal princes, who seem now to be recovering from their religious delusion. But the papal power is now at a low ebb: the pope himself is treated even by the Roman Catholic princes, with very little ceremony more than is due to him as a bishop of Rome, and possessed of a temporal principality. This

humiliation (he adds), it is reasonable to believe, will end in a total separation from the holy see of all its foreign emoluments, which have been immense." The former revenues of the pope were not less than eight millions of dollars annually. But this vast revenue was by the mystical sun of first civil authorities scorched and annihilated. It has, under this fourth vial, totally failed in Protestant nations, and had mostly failed in Catholic nations, even before the papal kingdom was subverted and filled with darkness under the fifth vial, which commenced its effusion in the French revolution in 1789. The papal see, before this, was reduced to a great degree of poverty and meanness, like a barren piece of earth under the vertical beams of the sun, which is dried and burned.

One striking item in the fulfilment of this vial we have in the expulsion of the Jesuits from the great kingdoms of Europe, after the middle of the eighteenth century, and just before the commencement of the judgment of the fifth vial. See the code of this wicked body of men in the subjoined note.\* For about two centuries, Europe felt the

\* This order was instituted in 1540, by Loyola, a Spaniard, soon after the Reformation, as a mighty effort to support the sinking cause. The imagination of Loyola, aided by the courts of darkness, and sanctioned by the pope, invented this new order: which came under a monastic vow of obedience, to undertake, at the direction of a general (to the common members unknown), in any service in behalf of the papal interest, and without any reward from the papal see. Loyola was their first general; and with much art they were taught to obey his orders. The generals who succeeded Loyola much improved his first scheme, and rendered it a most perfect system of extensive and hidden influence, which was designed to pervade the world. One of their objects was to gain a decided influence in the courts of Europe, to regain the ground which the papal see had lost. Other orders of monks were much devoted to mortification and to seclusion from the world; but it was not so with the Jesuits. They were designed for activity in all things which might tend to the support of popery. They studied human nature, and the dispositions of rulers. They flattered the great, and became prodigies of intrigue and of enterprise. In less than half a century from the institution of the Jesuits, they had become established in every Catholic country, and their numbers became vast, and made greater and greater progress. They were celebrated by the friends, and dreaded by the enemies of the Catholic faith. Their government was purely monarchical, consisting of a general chosen for life by deputies for this purpose from the Jesuits in the different nations. The power of this general was supreme and independent, who appointed his provincials, rectors, and every officer; whom he employed or removed at pleasure. The revenues and funds of the order he held in his hands, and he improved them according to his will to promote the designs of the order. And every member of this vast community was so fully under his management, as to be passive in his hands as clay in the hands of the potter;—being taught to

effects of this order of men; but not having known the deep internal policy of that system, they knew not to what to impute its amazing successes: for the policy of the Jesuits

be incapable of resisting their general. The deep subtlety of this system for learning the dispositions of their members and of mankind, and for holding the perfect control of their order, exceeds all that was ever before known among men, and is exceeded only by the more modern system first called Illuminism, which appeared to have been copied from it with improvements. M. de Chalotais informs, that the general of the Jesuits was furnished annually with 6584 registers and reports from 38 provinces in the various kingdoms of the world, where in his day they were found to be established, besides many letters from spies. In these communications, all the affairs of their order, and of the nations and states of Christendom, were ascertained. All these communications were done in cyphers, which were invented for the purpose, that they might defy detection. The general could thus behold at once what needed to be done, and who were the most fit instruments for the accomplishment, and his orders were accordingly remitted with the most irresistible effect. To manage the education of youth was a prime object with the Jesuits, who aimed at the control of all religion and instruction. Their missionaries were numerous; and they preached much, were admired, and extensively patronized. They obtained the chief direction of the means of education in every Catholic country; they were the confessors of kings, and the spiritual guides of almost all people of rank. They possessed, in the highest degree, the confidence of the court of Rome, being the most able and zealous champions of its authority, and propagators of its dogmas. Says a historian, "They possessed the direction of the most considerable courts in Europe; they took part in every intrigue and revolution;" and they thus managed all things to their mind with amazing efficacy. They formed great possessions in Catholic countries; and the numbers and magnificence of their public buildings were vast. They had license from the pope to trade wherever they resided; and they were engaged in lucrative and extensive commerce, both in the West and East Indies. They had warehouses in different regions in Europe; they readily obtained settlements; and vied with the commercial establishments of the world. Vast fertile provinces they obtained in Paraguay, in South America, and they reigned there over hundreds of thousands of subjects. Thus vast was the influence of the Jesuits on earth, while their attachment to the papal cause was inviolable. Their professions of religion were such as to steal upon the confidence of the Catholic multitudes; while yet their morality was pliant, and suited to the feelings of all men upon whom they wished to gain influence. The great object of this order was to restore the papal prerogatives of the dark ages; and to heal and support that wounded cause, which they did in some degree effect. They claimed it as their right and business to combat the Protestants, and they labored to excite against them all the rage of the civil as well as the Catholic powers. They were the authors, says Dr. Robertson, of "most of the pernicious effects arising from the corrupt and dangerous casuistry of the times; from the extraordinary tenets concerning ecclesiastical power, and from the intolerant spirit which was the disgrace of the church of Rome through that period, and which brought so many calamities on civil society." Mosheim says of the Jesuits, that they were "the very soul of the hierarchy; the engines of the state; the secret springs of the motion of the one, and of the other; and the authors and directors of every great and important event, both in the religious and in the political world."

was to keep their system hid in impenetrable mystery. They refused, even in courts of justice, to expose their code; and long were they connived at, in this particular.

But the courts of papal Europe became at last convinced of what they had been too long backward to believe, that the Jesuits were (and long had been) a most dangerous, intriguing, bloody order of men;—guilty of the assassination of monarchs, and statesmen, who stood in their way. This awakened and combined their efforts against the Jesuits; and they banished them from their courts, and their realms. In France, Spain, Portugal, Naples, and other papal lands, they were proscribed; their schools shut up; their revenues confiscated; and they banished from those kingdoms: which operated as a deadly stroke towards the ruin of the papal see. Rev. Dr. Langdon, on this event, says, “The banishment of the Jesuits from all the (papal) nations of Europe, and the dissolution of the order, as guilty of treasons, rebellions, and assassinations of monarchs, is the most remarkable event of Providence.” And he treats it as a masterly stroke on the papal see. Rev. Dr. Trumbull, in his sermon on the close of the eighteenth century, says, “In the last half century, the order of the Jesuits, who constituted the most deceitful, intriguing, and formidable branch of the Romish hierarchy, was abolished. They made rapid and astonishing progress, through all the Roman Catholic countries, till they were suppressed in 1773.” In the same century, this powerful order was expelled also from China, where they had gained great footing; being accused of things “the most grievous and disgraceful to the Christian name.” We have thus the events which fulfilled the fourth vial. Things so great, and so fatal to popery, as the parts which the civil governments of Europe thus acted, in throwing off their veneration for the papal see, must be viewed as having a place among the predictions of the steps taken by divine Providence for the overthrow of the papal apostasy.

What was predicted to follow the judgment of this vial, has taken full effect, and it adds its weight of testimony to the correctness of the views given;—“And men blasphemed God who had power over the plagues; and they repented not to give him glory.” Most clearly did this sign of the times follow the events given as fulfilling this vial. The blasphemous system of Voltaire was, at this very time, conceived and brought into effect. And so far were those papal regions from repenting, that they *en masse* went off to the



most open and finished blasphemy. We read nothing of men there blaspheming God, under any of the antecedent vials; but at the close of the fourth, they pour out their blasphemies; as was the case in fact. The crushed egg of Jesuitism now broke out into a viper; and its fruit was indeed a fiery flying serpent.

Let the saints ever trust in the Lord for deliverance from all their foes,—of gross or covert infidelity; of Jesuitism; of all false religion; and of every species of licentiousness. These have combined against their peace, and for their ruin. God has thus far confounded them; and he will finally and utterly confound them; but not till they have tried the people of God; and God only knows to how great a degree. Jesuits have not yet done all they are to do. That horrid system of infidelity has not yet done all that it is to do; nor have the systems of false religion, and of licentiousness. God will search Jerusalem with candles; and “will shake not the earth only, but also the heavens” (the church). Be strong in the Lord then, and in the power of his might, all ye people of God.



## LECTURE XXVI.

### REVELATION XVI.

#### *Vial V.*

Ver. 10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The last capital event in fulfilment of the fourth vial—the suppression of the influence of the Jesuits in old papal lands—took place 1773. The event of the fifth vial then, might soon be expected to follow. And in 1789 an event burst upon the papal world, which has every claim to being viewed as the opening of it. The four antecedent vials had, for more than a century and a half, been discharging

their contents on the man of sin. The fifth was now discharged on his seat (throne), and filled his kingdom with darkness. This was commenced in the bursting forth of that system of infidelity, which was forged in the furnace of papal corruptions, formed by Voltaire and his group of infidel philosophers; which system gloried in setting aside the Bible, and the God of the Bible;—and which managed and gloried in the revolution in France; and for 25 years filled Europe with blood and terror. The chronology of that event; its accordance with the figure in our text; and its accordance with the synchronical predictions of the same event;—go to evince, with unusual certainty, that it was in accomplishment of the fifth vial. Most fully does it agree with the figure of this vial; with the descent of Jesus Christ in Rev. x.; with his descent in chap. xviii. (both of which give the same event in different general divisions of the prophetic part of the book); with the dragon casting his floods from his mouth, to cause the church to be carried away; and with a prediction which we find in Zeph. iii. of the same event,—a cutting off of the nations, which was to take place just antecedent to, and distinct from the battle of the great day of God which opens the Millennium, as there follows. This bursting of the system of atheism upon France and the world, at that time, opened indeed a new era in the affairs of man, as the little open book in the hands of the Angel of the covenant, in Rev. x. testifies; and as the description of the same, in Dan. xi. 36, to the end; and the rising of the beast from the bottomless pit, Rev. xvii, testify.

The pope had ever hoped to restore and heal his wounded system, till that revolution in France: but his hopes were then dashed out for a time in the blackest night. “And his kingdom was full of darkness,” says our text; “and they gnawed their tongues for pain.” Until that period, the pope had a kingdom; after that he had none. His dominions in Italy were alienated and overturned. His authority was annihilated; and the Christian religion, in all his dominions, impiously abolished; the person of the pope seized,—exiled from his royal city; and he restricted to a pension which was given him from the iron hand of a military despotism. What could amount, if this did not, to the event in our text,—the pouring of a vial of wrath on his throne, and filling his kingdom with darkness? Contemplate his throne in past times; and compare it with what it then became; and you cannot have

a rational doubt but the event of this vial of wrath on his throne was then fulfilled. How very\* great was the contrast between the power of the pope in past ages; and his state after the French revolution. Detailed accounts of that revolution cannot here be given. Some sketches of it have been given in Lecture 16; and may also be found in chap. xvii. giving the beast from the bottomless pit. The tremendous event, to which allusion is here made, must have been one of the vials of the last plagues. Of this there is so great a moral certainty, that I shall take it as granted. Any person who would dispute it, would dispute any event of the Revelation, or prophecy: and with such a character I never wish to contend. The question then is, which of the vials there received its fulfilment? Could it have been the first? This has been found in another and antecedent event; and the first could not have been so late an event among the steps of the downfall of popery. The second too, and the third, and fourth, have been found in antecedent events. Could it have been the

\*To aid you in making this comparison, glance your eye over the insolent claims of the pope, in the dark ages. The annals of many centuries assure us of the more than royal magnificence claimed by the man of sin, and given him by the nations. Take the following. In the ninth century, Pope John VIII. denounced excommunication to all kings, who should not submit to his power. Leo IX. declared it "exceedingly base that those whom God had set over the heavenly empire, should be subject to any earthly one." Gregory VII. excommunicated Henry IV., taking from him the imperial crown of Germany and Italy, and giving it to a favorite. A pope, in 1080, reasoned before a council in Rome thus, "He that could bind and loose in heaven, can on earth give and take away kingdoms and empires, and whatever mortals have." In the excommunication of an emperor, the pope said, "In the name of the Father, Son, and Holy Ghost, I depose thee from imperial and royal administration." And his form of excommunication absolved all Christian subjects of the emperor from every oath of allegiance to their king. Gregory VII. declared that he was the "rightful sovereign of the universe; as well civil, as ecclesiastical." The popes claimed the right of conferring the imperial crown. Innocent, in the 13th century, taught that the difference between popes and kings was like that between the sun and moon. He seated on their thrones the kings of Bohemia, Bulgaria, Wallachia, and Arragon in one century. He crowned the emperor Otho IV., and then deposed him, to make way for Frederick II. In Britain the same papal prerogative was for some time maintained. Boniface VIII. declared himself to be "king of kings, monarch of monarchs, and sole lord both in spiritual and in temporal things." I might fill pages with such claims of the pope, to be the maker and unmaker of emperors and kings!—claiming to be styled, "our lord god the pope!"—"another god upon earth." He has literally kicked the crown from the king's head, and treated kings with the greatest contempt, merely to evince his vast superiority to them.

sixth? This is manifestly pouring on another power, and is bringing down the Turks. Could it have been the seventh? This is to be an event subsequent to the restoration of the Jews; and is now manifestly future. It must then have been the fifth. And with the time and description of this, it most clearly accords.

One more argument shall be adduced to evince that it is the fifth vial. This is found in the analogies between the trumpets and the vials, though they belong to the two different great divisions of this book. The first trumpet opens a new series of judgments on the Roman "*earth*;" and upon the same "*earth*" is discharged the first vial. The second trumpet affects the Roman "*sea*;" and the second vial is poured upon the Roman "*sea*." The third trumpet affects the "*rivers and fountains of water*;" and the third vial is poured upon the "*rivers and fountains of water*." The fourth trumpet affects the "*sun*" on the Roman earth; and thus does the fourth vial. Pass for the present the fifth of each series. The sixth trumpet affects the "*river Euphrates*;" and the sixth vial has its commission on the same river. And the seventh trumpet and vial meet in the same event, as has been shown, and will further appear. Examine, then, the fifth trumpet and vial, and see whether any analogy is here found, viewing the revolution of 1789 as the opening of the fifth vial. The imagery of the fifth trumpet is a darkening of the world with the smoke of Mohammedism. And the imagery of the fifth vial is a darkening of the papal world with a calamity no less fatal. The smoke of the fifth trumpet is from the bottomless pit: and the darkness of the fifth vial is the atheism of the blasphemous beast from the bottomless pit. From that smoke of the trumpet came swarms of horrid locusts, who had a king or leader, Apollyon, a destroyer, who revolutionized and destroyed many millions of the human family, in defiance of all law, human or divine. And those locusts, upon entering France with an army of 400,000 men (thus exceeding their providential commission), were met by Charles Martel, and driven from that nation with the loss of seven-eighths of that vast army. And the fifth vial, after unlocking the bottomless pit, and letting out the world of darkening atheism and blasphemy, furnished its armies to spread its terrors, no less than did the smoke of the fifth trumpet its armies of locusts. By this smoke from the bottomless pit, the sun of civil governments on the papal earth was turned to darkness indeed,

as was long predicted, Joel ii. 31. And the civilized world was darkened with this infernal smoke of atheism. The fifth trumpet had its delusion propagated with fire and sword. And the fifth vial presented no less terrible armies for a similar purpose. And the latter had a leader who was likewise a destroyer. Napoleon was indeed a destroyer, as well as the Apollyon of the fifth trumpet. And Napoleon, overleaping the bounds of his providential commission,—with an army of 400,000 men, was totally defeated, and it is thought at least seven-eighths of this vast army perished! Thus perfect is the analogy also between the fifth trumpet and fifth vial, viewing it as having been fulfilled in that event; far more perfect than that between any other trumpet and its corresponding vial, if we except the seventh, which both give the same event.

That tremendous vial commenced in 1789; and for 25 years its seven thunders roared most terrific, and its period continued till the defeat of Bonaparte at Waterloo, when that dynasty sank, and its vial of wrath closed. A first and most signal leader of the beast from the bottomless pit had then finished his work. In the first imperial reign of the secular Roman beast, the beast depended on no one emperor. Twenty emperors reigned in the space of sixty years; but the beast was the same, though subject to reverses, till he fell, under the reign of Constantine. And this system of infidelity is to continue, sometimes in, and sometimes out of sight, till it goes into perdition in the battle of the great day under the seventh vial, as will be shown.

The papal nations, our text informs, “gnawed their tongues for pain, and blasphemed God because of their pains—and repented not of their deeds.” This wailing and anguish is given also in Rev. xviii., which describes the same event with the fifth vial. There can be no doubt of these papal wailings; and it is most manifest that their calamities led them not to repentance. The papal multitudes seem to be fully insulated from this blessing,—given up to “strong delusion to believe a lie;” and all their religion,—being but an image of paganism,—issuing in practical and real infidelity and ruin! This hint of the same thing is strikingly given in Zeph. iii. 6, 7, which please to read, in connexion with verses 8, 9. We have there the same judgment, and attended with the same impenitence.

One argument more from analogy shall close this lecture. It is an old remark of writers, that the imagery of some at

least of the vials, is borrowed from the plagues of ancient Egypt. That the last vial was typified by the last plague on Egypt, is evident from the word of God, in that the song of praise occasioned by the last vial, is called "the song of Moses and of the Lamb!" The last plague but one (the death of the first-born) set the chosen tribes out, at once, for the promised land. And the last vial but one subverts the Turks, and prepares the way for the recovery of the same ancient people of God. What shall we say, then, of the last plague and vial but two! That plague filled the realm of Egypt with darkness. And the last vial but two (the fifth) filled the kingdom of the papal man of sin with darkness: so the vial assures; and so the event stated as the fulfilment of it, assures us. The papal system did indeed experience, at that time, what may be viewed as answering well to the gross darkness in the realm of the Egyptians.

But it is happy to reflect that the tribes of Israel had, in all their dwellings, light; while the Egyptians had darkness which might be felt. And the true Israel of God, during the horrors of the French revolution, and the judgments which followed, had indeed the light of salvation among them; light to see clearly the abominations of the infidelity in which the beast from the bottomless pit gloried; light to enjoy their gospel ordinances; the light of the showers of the Spirit of Grace; and the light of the flying of the angel of missions through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people. Yes, and blessed be God, they had the light of the cloud of the divine presence, directing and illumining their way, and distilling upon them the gentle rain of grace; while the same cloud of Providence flung darkness upon the enemy;—thundering, as it were, with hailstones, and coals of fire; taking off their chariot wheels, and causing them to drag heavily!—a sure earnest that the sea of wrath shall, by-and-by, return upon them, and plunge them in inevitable perdition. "O Israel, trust in the Lord; he is thy help and thy shield."

## LECTURE XXVII.

### REVELATION XVI.

#### *Vial VI.*

Ver. 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

The first five vials have been given, and shown to have been poured upon the papal beast. The sixth vial, it is believed, is designed to subvert the power of the Turks, the last and great supporter of Mohammedism. The rise of their power, it has been shown, fulfilled the sixth trumpet: and its overthrow, it is believed, will be the great result of the sixth vial. This antichristian power must be taken out of the way, to prepare the way for the restoration of the Jews. And the sixth vial will thus prove a counterpart to the sixth trumpet, bringing down the power to which that trumpet gave birth.

A river, in prophetic language, is a nation, or empire; as Isa. xviii. 2; "Whose land the rivers (nations) have spoiled." The rivers affected by the fourth vial, it has been shown, were nations. And the drying up of such rivers, is the overthrow of such nations. Ezek. xxx. 12; "I will make her rivers dry:" or, I will subvert Egypt, and its neighboring nations, by Nebuchadnezzar. Psalm liv. 15; "Thou driedst up mighty rivers:" or, didst destroy mighty nations. The drying up of the Euphrates then, must have its chief effect in the ruin of the empire of the Porte;—whatever synchronical events of magnitude in other nations may attend its operation. Should other dynasties, under the period of the sixth vial, likewise fail; it would but give an emphasis to the language of the sixth vial. The figure in the text, "the water thereof was dried up," has suggested to some the query whether this failing of the dynasty of the Porte is not to be effected in a gradual succession of calamitous events? Reply: This figure, as found in the Bible, has generally, at least, been fulfilled by invading armies. See Jer. lx. 36, 37; and Isa. liv. 27, 28; where the destruction of ancient Babylon was predicted

under this figure; and was fulfilled by the invading army of Cyrus. It is true, in Dan. viii. 25, the Mohammedan horn of the Macedonian beast (it is said) "shall be broken without hands:" which seems to favor the idea of the *failing* of the Turks,—the last supporter of Mohammedism, by wilting away in a gradual course of calamities. This may prove true of Mohammedism, that it will fall into contempt, and die a kind of natural death, after its great supporter,—the Turkish empire,—shall be overturned by violent means. As that scheme of delusion has lived only by fire and sword; so when these means fail, it will naturally die. But whether its last supporter, the Turks, will come down without violent means, is the question.\* To make this vial analogous with the other vials of wrath, it would seem the subversion of the Turks must be by violent means. God has ever been able and ready to provide means adequate to his designs of vengeance. But however the end of the Turkish dynasty may be with a flood of violent means in divine judgment; the way has for a time been preparing for the overthrow of that power by a variety of progressive calamities. A few shall be hinted. Constantinople, their capital, was eighteen times on fire in the last century, which consumed 120,000 buildings, and destroyed very many lives. Add to this, that in 1810, in one fire, 8,000 buildings were destroyed;—and 80,000 people driven from their homes. The subsequent ravages of fire in Pera were vast and terrible. In 1780, Constantinople was ravaged with a plague; and in the year following, it was partly destroyed by an earthquake. Adrianople, their second city, was, in 1752, more than half destroyed by an earthquake. Two years after, Grand Cairo was, by an earthquake, two-thirds shaken down, and 40,000 of its inhabitants buried in the earth. In 1755, the city of Fez was by the like judgment half destroyed, and 12,000 of its people buried alive. Plagues and earthquakes have, of late, ravaged various sections of the Turkish empire. The accounts of the cholera, in Constantinople, in Bagdat (the two capitals), and in other

\* This was written many years ago. It is nearly thirty years, since I formed and published my belief that the sixth vial would bring down the Turks by violent means. For many years I deferred giving this key to the public, not only to reexamine the work generally; but till this mark of its correctness should be ascertained, by the fall of the Turks, in the connexion I had assigned it in the vials; or the want of it. And this test is now given in the affirmative.



cities, have been of the most awful kind, as may be well remembered. A sect arose in Arabia about the time of the formation of the Voltaire system of infidelity, threatening to the Turks, as was Illuminism to the papal see. Abdul Wahab appeared, denying the Mohammedan religion; and collecting a powerful army. In 1804, he had 100,000 men in arms, who ravaged Mecca, Medina, and other capital places, with great slaughter; seizing upon the treasures of the tomb of Mohammed; and, in short, forming a revolution in the government of Arabia, and causing the Porte himself to purchase their friendship. It is said that Constantinople has diminished her population 300,000 since 1812; and various parts of the empire have wilted away. See Hartley's Researches; in which we learn that many noted cities in these regions are now no more. Ephesus, Laodicea, Colosse, Antioch in Pisidia, Lystra, Derbe, cities of Lycaonia, and Perga, are gone with the years beyond the flood.\* There has been indeed a gradual, or (I may say) rapid drying up of the Euphratean empire. The way has been wonderfully preparing for its utter downfall. But the sixth vial was probably to have its characteristic effect in violent attacks from the arms of hostile nations. This opinion I was led deliberately to form many years since, from the language of prophecy relative to drying up rivers, and the analogy of things. Soon after the battle of Waterloo, I expressed my belief that the sixth vial might next be looked for, to open upon the Turks by attacks of hostile nations. When the insurrection of the Greeks appeared, I ventured to express my belief that this was the entering wedge of the great event; as it has proved to be indeed. The wars and

\* In 1822, an earthquake laid a great part of Aleppo, capital of Syria, in ruins; and 14,000 perished. In the same year, a fire destroyed 6,000 buildings in Constantinople, in the best part of the city. In 1829, 50,000 persons died in eight weeks with a plague, in Bagdat, their capital in Asia. In Hillah, near Bagdat, 10,000 died with the plague; and almost none were left. The Bombay Gazette of Aug. 10, 1831, says, "We heard with the utmost dismay, that Mecca, Medina, and Jidda have been completely depopulated by a dreadful disease, its nature not known. The governor of Mecca, and 50,000 people fell by it. Asia Minor and Egypt have been visited with pestilence. In Alexandria, Cairo, and Smyrna, hundreds died daily, with the cholera. An American wrote from Bassorah, Aug. 24, 1831;—"Almost every country in these regions has had a dreadful visitation of Providence. The city of ancient Ecbatana is infested with a species of fiery serpents, the bite of which is followed by immediate madness, which soon terminates life. The streets are choked with dead bodies."

successes of the Greeks; the subsequent war of the emperor of the north; and the still later successful attacks of the Pacha of Egypt; and the present state of the empire of the Porte, are now well known, as before the eye of the world. And we have here the manifest fulfilment of our text;—the drying of the river Euphrates! We have an event in Isa. xi. 15, nearly connected with the restoration of the Jews, and hence about this time. “And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in its seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.” The tongue of the Egyptian sea was that fork of the red sea, parted for Israel. Another drying up of waters, to aid the restoration of the Jews, is here predicted; the story of which is told in the sixth vial. The Euphrates shall be dried in its “seven streams;” or in its power ever so *perfect* in its magnificence, provinces, and pride.

The object of this vial is said to be, “that the way of the kings of the east may be prepared.” This is of difficult solution. Mede, Moor, and others have supposed this vial will soon be followed by the restoration of the Jews to Palestine; which could not have taken place while the Turks were in possession of it. Granting this; who are the kings of the east? The Jews were formerly called a kingdom of priests. And they may yet be preëminent in Christ’s gracious kingdom of “kings and priests unto God.” But does this entitle them to the appellation of kings of the east? Can it mean that the way for the conversion of the eastern nations may be prepared? But the gathering in of those of mankind who shall be left after the battle of the great day, is to be an event after the *seventh* and not the *sixth* vial.

Some have conceived that the phrase, “the kings of the east,” in this vial, alludes to the kingdoms of the east which composed the army of Cyrus, when he destroyed ancient Babylon; and that those kings of the east were a type of the kings in the text, who, on this account are so denominated. The event will decide whether this will prove correct. If it should, then the sense must be;—the Turks must be put down, that the way may be prepared

(by the restoration of the Jews, and whatever else shall occur) for that collection of the nations, long predicted in the prophets, which shall open the event of the destruction of Antichrist (typified by ancient Babylon); even as the kings of the east destroyed Babylon of old. The kings of the east in the text, according to this, must mean the armies of the beast from the bottomless pit, collected against Christ, Rev. xix. 19; the Gog and his bands, Ezek. xxxviii. and xxxix.;—the last effort of the horrid system of infidelity. Such an event as this is in fact to take place, at the battle of the great day. The event of the sixth vial opens the way for the combination of the three unclean spirits, like frogs, to go forth and collect all the wicked world against Christ, for the battle of the great day; as we find following our text. And should many who will be found thus active in collecting and being collected upon that *awful* occasion, be known as *kings*, and *grand kings*; and as great admirers of *light in the east* (as the ancient kings of the east were worshippers of light); this may aid future expositors of our text. But of particulars of the events of this mystical phrase, time will lead to the best solution.

Relative to the time of the subversion of the Turks;—it might be expected soon after the close of the fifth vial. If the year, for which the Turks are said, in the sixth trumpet to have been prepared, is a prophetic year, to be reckoned from the time of their empire being established in Europe, in 1453; then the three hundred and sixty years added to this, brings it to the year 1818, for the commencement of that fall. In Dan. viii. 14, we have the time stated for the cleansing of the sanctuary, which is the same event. This time is said to be two thousand three hundred years. Reckoning this from the commencement of the Macedonian empire; which is said to be four hundred and eighty-one years before Christ; this brings to 1819, for the fall (or the commencement of the fall) of the Turks: within one year of the other reckoning; and we may say, at the very time the oppressed Greeks were commencing their attack upon the Turks; which either has issued, or will issue in the fall of the latter. The signs of the times then, from the state of the Turks, are of the deepest interest. They testify not only that the Bible is indeed the sure word of prophecy; and that all its predictions will be fulfilled; but that we have every encouragement to study the prophecies in view of the signs of the times.

It was stated, in the lecture on the fifth vial, that there is a manifest analogy between some of the last plagues on Egypt, and some of the last vials; as the stroke in Revelation testifies, where upon the last vial being executed, Christians sing the song of *Moses* and the *Lamb*. Look then at the last plague but one, and the last vial but one (or the sixth), and behold the following likeness. That plague cut off the first-born in Egypt in the night. And it is worthy of note, that a terrible plague, the cholera (a plague which has more generally seized upon its prey in the night), has at this very age of the world, swept over the Turkish empire, and much of the earth. Our Lord, predicting the signs of the battle of the great day (which must be at or near the time of the sixth vial) says, "there shall be great earthquakes in divers places, and famines, and *pestilences*, and fearful sights, and great signs shall there be from heaven." Have not these warnings been *seen* and *known*? And what has cut off, in a few years, at least one-sixteenth part of the human family; and utterly desolated some cities of the Turks? The cholera is indeed a sign of the times under this vial, of no small interest; and it more than hints its amazing analogy to its corresponding plague on Egypt.

And should it prove to be a fact also, that this is a period of very great terror to kings, and first men of the earth; that many of them fall; and others tremble for their thrones, and even existence; the analogy between that plague and the vial may be yet more complete. God says of the period just before the battle of the great day, "The sun (an emblem of kings) shall be turned into darkness, and the moon into blood, *before* the great and notable day of the Lord come." Joel ii. 31. As Psalm lxxvi. 12; "He shall cut off the spirit of princes; he is terrible to the kings of the earth." Isa. xxiv. 21; "And it shall come to pass in that day (at or near the battle of the great day), that the Lord will punish the host of the high ones, and the kings of the earth." This seems the same as the turning of the "sun to darkness, *before* the great and notable day of the Lord shall come." When future days shall give these things in history, they will be plain. And they may be found to bear a part toward the introduction of the Millennium, similar to that which the death of the first-born in Egypt bore to the settling of the chosen tribes in the promised land. Christians, rejoice in your humbler walks of life; and prepare to meet the heavenly bridegroom, coming

to set up his kingdom on earth in its millennial glory. He providentially leaves his heaven, and comes down; darkness is under his feet! But he will shed light upon your path, as the light of Israel; the Saviour thereof in time of trouble.

## LECTURE XXVIII.

### REVELATION XVI.

Six vials have come under consideration. We arrive now to an interesting event between the sixth and seventh vials, preparatory to the seventh, and followed with a solemn warning from the mouth of Christ.

Ver. 13. And I saw three unclean spirits, like frogs, *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

At this period arises a complicated and most extensive combination, slowly moving over the world to ripen the nations for ruin, to collect them to the battle just before the Millennium. The infernal dragon, on every new defeat, ever wakes up to new efforts. And we find in our text, one of the last efforts of the devil, and one the most extensive and interesting. The greatness of the event is fully implied in the following things,—its being so long predicted, and the descriptions occupying so considerable a space allotted to the description of the vials,—its occasioning such warning from the mouth of Christ, as follows our text, and shall be noticed,—the greatness of its extent, and the result of its operations, “going forth to the kings of the earth and of all the world,” and collecting them,—the notable things ascribed to it,—“working miracles” (*semeia*, signs, wonders),—their successes and innovations

will appear like miracles, deceiving and leading off characters, who would not have been believed to be capable of being thus led off to sin and ruin. "If it were possible, they would deceive even the very elect." Behold the vast effects ascribed to this diabolical agency!—"For they are the spirits of devils!"—"Going forth unto the kings of the earth, and of the whole world," to gather them to the battle of that great day of God Almighty!—that great day so much predicted in the prophetic scriptures. The first of these agents comes out of the mouth of the dragon. This is the devil; Rev. xii. 9. This means a spirit of the out-breaking of licentiousness and wickedness of any and every most dreadful kind, just as Satan can find tools on which to work. This is a kind of filling up of all or any species of wickedness, from the most vulgar, to people of better style; as the devil will find millions who will unite in no system, but have a sordid wickedness of their own. The beast here is the last head of the secular Roman beast, rising in the last days from the bottomless pit, to go into perdition. See Rev. xvii. and xix. 19. It is that enormous power of infidelity which is predicted to appear on earth in the last days, with a head healed which had been wounded to death; which beast arose in the Voltaire system of infidelity in the French revolution of 1789. And the false prophet, in our text, is the papal system after it ceases to be a reigning power as it has been, "reigning over the kings of the papal earth;" or, when it was taken into the grasp of the beast from the bottomless pit, as a mere tool of his policy. The papal hierarchy, from that time, ceased to be a beast as reigning by its own power; and the name of false prophet is given it. Till the fifth vial, it was itself a beast. But this vial has been poured in his *seat* (*throne*) and overturned it. This hierarchy, after this event, drags out a miserable existence, till it sinks in the battle of the great day of God; but it is never more a beast, or an independent power.\*

\* That this is the false prophet in our text is evident from the following considerations:

1. What is said of the hierarchy, and the false prophet, shows that they are one and the same. They go into perdition in the same connexion with the secular Roman beast, and at the same time. The two following passages decide this. In Dan. vii. 11, we read, "I beheld, then, because of the voice of the great words which the *horn* (the papal horn) spake; I beheld, till the beast was slain, and his body destroyed, and given to the burning flame." This is the parent text of the following, Rev. xix. 20. "And the beast was taken, and with him the *false prophet*, that wrought miracles

This false prophet sends out one of the three diabolical influences, the spirits of devils, which go forth into the kings of the earth, and of the whole world, to gather them to the battle. This will be popery, where papal influence may be allowed to operate; and where it cannot, other systems of false religion may amount to the same thing. These three kindred spirits are "*unclean*," *filthy*, *licentious*, "having eyes full of adultery, that cannot cease from sin."—as kindred prophecies assure us. They are "*like frogs*," sly, out of sight, slippery, at rest, or leaping, as may best answer their purpose. They will creep into every apartment, as it was said of the frogs in Egypt. In the depth of their designs, their unity, their incredible perseverance, and the depravity of the human heart, will all unite to give the most astonishing force and success to their operations. Every incident, every local interest, every corrupt or interested passion, and all the power of sly insinuation, will be found to be pressed into their service. Licentiousness, infidelity, and false religion will unite their influence to aid the same cause of the devil, however the different branches and agents will have their own subordinate ends in view. The great things ascribed to these three unclean spirits like frogs, do forcibly suggest that they are moving only

before him, with which he deceived them that had the mark of the beast, and that worshipped his image; these both were cast alive in the lake of fire burning with brimstone." We have here manifestly the same event, at the same time. The two powers in the parent text, are the *beast* and his *horn*. The two in the text copied from it, or giving the same event, are the *beast* and the *false prophet*. The false prophet then, is popery after it ceases in the fifth vial to be a beast.

2. Mohammedism, (which some have groundlessly conjectured to be this false prophet), goes into perdition under the sixth vial, as has been shown, and hence cannot be the false prophet in our text as connected with the secular Roman beast. It never had any connexion with the beast; and hence is not here to be associated with it.

3. Popery is, in fact, the nominal form of godliness of the secular Roman beast. After that beast arose in France, and subverted the power of the pope; he found (after the bloody experiment of several years) that a professed atheistical power cannot exist on earth, but will destroy itself. Hence, at Notre Dame, the infidel emperor, with his posse, in a very formal manner, adopted popery as his nominal form of godliness, and thus gave birth to the false prophet in our text. This tool of popery is thenceforth thus denominated. It is officially now the mere creature of a superior master, as a woman borne upon a beast to her execution, Rev. xvii. 3. The reestablishment of popery, at Notre Dame, was enough to give it this view; however the millions of people of the same system of infidelity, in other lands and times, should be disconnected with popery, and should have their own false forms of godliness in their own way.

in a well known track, although this new and efficacious method is noted as going forth with power, after the sixth vial. They will then be the *old*, and not the *young*, of their race, when those new and powerful operations are ascribed to them! Such vast and subtle systems of influence do not spring at once into existence, but are usually a work of time. At the period in our text, their agency becomes more efficient; but their track and designs will not then be new. It will be a last effort in behalf of a darling cause. Dragonism, infidelity, and false religion, will now be found, each making its last effort! As to any *concert between them*, it may be only such as is always found among the enemies of God,—a determinate hostility to the cause of Christ, while yet they are the subjects of ever so many minor differences among themselves. Much is yet to be done by this vast system of infidelity noted as the beast from the bottomless pit. When the code of the Jesuits was suppressed, it next came forward in a new dress of open infidelity with great improvements, in Illuminism. In this it introduced the judgment of the fifth vial, as has been shown; when the earth then opened her mouth and swallowed up its floods,—as upon the close of Bonaparte's dynasty; it has still continued in various regions to operate, as one of the founders long since boasted, that let it go to ruin, he would engage to restore it in a short time to a more perfect state than before. This system, though attended with severe checks, will live till the battle of the great day of God, and will then stand preëminent in the ranks of the kingdom of Satan, to do now its worst. In the fifth vial, its judgments were so terrific, that many mistook them for the battle of the great day of God. And after the judgments of the sixth vial, the system, essentially the same, will slide forth from its retreats, with improvements, to meet the ruling passions and circumstances of the day, and will lead on the events of that long-predicted battle. The terrors of these preparatory operations may be learned in some degree from other prophecies of the same period. Here may be the bitter contents of the little book, Rev. x. 10, 11. Here the trial of the patience of the saints, Rev. xiii. 10, and xiv. 12, 13. And here may be the most serious depression of the witnesses, known in Rev. xi. 7, as their being slain. This agency of the three unclean spirits actually gathers the nations to the battle of "that great day of God Almighty;" *that* event so well known through all the prophetic scriptures, and which accomplishes the seventh vial.



In the midst of the scene of gathering the nations, our blessed Lord gives the following notice.

Ver. 15. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

This is as though Christ should say; Now is near at hand the time and event to which my warning, "Behold, I come as a thief," had a more special allusion. Now is the time, when my people on earth shall need to watch; as I urgently directed them when I predicted my coming, as it related to the battle of the great day of God. This my coming is at the door. Watch now and henceforth therefore, and keep the garments of your souls; lest when I come, ye be found naked, and sink in endless shame. Jesus Christ here decides, that the predictions he uttered in Matt. xxiv., Luke xxi., and Mark xiii., while they had a primary allusion to his coming in the destruction of Jerusalem (as he said it should take place on that generation); had a more signal allusion to the seventh vial, or battle of that great day of God, to introduce the Millennium. Paul decides the same in 2 Thess. ii. The Thessalonians, finding that Christ predicted this coming of his to take place on the Jews of that generation; and knowing that that generation was then drawing to a close, were terrified with the thought, that this coming of Christ, in its general sense "as a snare on all that dwell on the face of the whole earth, was then at the door." But Paul assures them that day, as it related to the world, was not to come till after the man of sin arose, and would come in his destruction. We have here, as well as in our text, a most positive decision, that this predicted coming of Christ involved both the destruction of the Jews as type, and the destruction of Antichrist as anti-type. This is the coming of which Christ in our text gives warning;—"Behold, I come as a thief." And he blesses those who keep his solemn commands to watch. For things are now fast ripening into that tremendous event. The diabolical agency, noted in this lecture, will now soon be found accomplishing its work. The operations are already more than commenced, like a field of frogs thickening under the grass, which already shakes with their numbers and nestlings; and is corrupted with

their *slime* and *filth*! This agency will fully perform its work! \*

Ver. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

Armageddon is a compound word, importing the mountain of Megiddo. This was a city of Manasseh, 44 miles north of Jerusalem; and was the noted place where the army of Jabin was routed by the few men of Israel under Deborah and Barak. See Judges i. 27 and v. 19. It was to this place, that Ahaziah fled from Jehu, and there died of his wounds. In this place also, was Josiah slain by Pharaoh Necho, king of Egypt. It was hence known as a place of slaughter and mourning; as noted in Zech. xii. 11. This "valley of Megiddo" implies a mountain or hill there, as Armageddon imports. The armies for the battle of the great day of God being gathered there, may have something of a literal as well as mystical import. The prophets repeatedly speak of a literal expedition into that land against the Jews, as having returned thither. See Ezek. xxxviii. and xxxix.; and Zech. xii.; Joel iii. 1; and onward. But whether the text and such predictions will, or will not have a literal fulfilment, they will have an awful mystical fulfilment on antichristian nations, who will be cut off in that fatal fall of Antichrist. These nations will be found warring against Christ, and prepared for destruction, which it is abundantly declared shall then be accomplished. A preparation for this destruction is their gathering at Armageddon. This expression implies those enormities of conduct and character, which, in the predic-

\* Good people in our States have a deep interest in this warning;—as this is now a prime seat of the devil's war. Chap. xii., last. *The dragon's frog* will operate as a spirit of licentiousness, Sabbath breaking, drunkenness, profanity, insubordination to laws, mobs, private rage and revenge, violent oppression, injustice and murders. See Paul's description of it, as well as of those who move in higher ranks, 2 Tim. 3: 1-4. *The frog of the beast* will move in higher grades; corrupt first characters; will lead them in crooked and dark politics; will lead wicked rulers to regard anything but the public good; will instigate new and unaccountable policies; and will verify the warning, that "when the wicked bear rule, the people shall mourn." *The frog of the false prophet* will have its first efforts in a last and powerful attempt to propagate Romanism, in hopes to fill our land and the world with it. *This three-fold influence* will go forth and corrupt the world, and cause "men's hearts to fail them for fear, and looking after these things that shall come upon the earth!"

tions of this period, are ascribed to them. In Joel iii. 9-12, is a prophecy of the sentiment in our text, and which reflects light upon it. This prophet had said, of these last days, "Blow ye the trumpet in Zion; sound an alarm in my holy mountain; let all the inhabitants of the land (earth) tremble; for the day of the Lord cometh; for it is nigh at hand." The prophet then proceeds to describe this day of the Lord. "For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat; and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations." This bringing them to the valley of Jehoshaphat, is phrased in allusion to another ancient typical scene in Palestine;—the combined attack upon the Jews there, in 2 Chron. xx. The pious king Jehoshaphat, on this occasion, betook himself to God, with his people, and prayed as follows; "Wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee!" God undertook for them, fought their battle, and destroyed their enemies; so that the Jews had nothing to do but to gather the spoils, and bless God. And in allusion to this fact, the nations collected by the three unclean spirits, are said to be gathered to the valley of Jehoshaphat; just as in our text they are said to be gathered to the mountain of Megiddo. The prophet Joel proceeds; "Proclaim ye this among the Gentiles; prepare war; wake up the mighty men; let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord." This is the same gathering for the battle, with that in our text. And the same event with the seventh vial follows;—"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of his people,

and the strength of the children of Israel." This is the battle of that great day of God Almighty, to prepare for which, the spirits of devils gather their legions to Armageddon. But what is the sense of the mystical gathering of the nations? It means their wicked preparation for ruin: being found as though in battle array against God. It means what is implied in the following warning relative to that day. "When the Son of man cometh, shall he find faith on the earth." "For the harvest of the earth is fully ripe." "The press is full,—the fats overflow, for the wickedness thereof is great." Hear the following inspired strokes: "There shall be mockers in the last time, who shall walk after their own ungodly lusts." "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment." That precious fragment of primitive revelation is thus given anew, to assure of the abomination and destruction of infidels of these last days! "These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." "What they know naturally, as brute beasts, in those things they corrupt themselves." "They have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." "Clouds without water, carried about of winds; trees without fruit, twice dead, plucked up by the roots." "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." "Walking after their own lusts, speaking great swelling words." "That walk after the flesh, in the lusts of uncleanness, and despise government; presumptuous are they, self-willed,"—"natural brute beasts, made to be taken and destroyed, speaking evil of things which they understand not, and shall utterly perish in their own corruptions." "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children!" "While they promise liberty, they themselves are the servants of corruption." These are some of the traits of character, given of the infidels and licentious, who are to be gathered, as in battle array, against the heavens! Already do they appear. The world is filling with them; and it will fill more and more rapidly under Satanic influence, till the judgments of Heaven will burst upon their guilty heads in the seventh vial. Most critical and dangerous

will be the state of the rising generation, when things are thus! O Christian parents; awake to these warnings! look well to the souls committed to your charge; and let nothing prevent your utmost faithfulness in behalf of their salvation. And O ye children and youth; fly to the city of refuge; lay hold on eternal life.

## LECTURE XXIX.

### REVELATION XVI.

#### *Vial VII.*

Ver. 17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

This is an assemblage of figures the most terrific, more than all that is found in the antecedent six vials. This is "the battle of *that* great day of God Almighty!"—as in the antecedent context, alluding to a day much known in the prophets. The words in the Greek rendered *that*, are more emphatical than can be rendered in English; the article being doubled, and the demonstrative pronoun inserted, to show it to be a day of *vast note*. The other vials seem to have been local,—partial judgments on particular

places, or systems: but this is general, on all the enemies of Christ; to denote which, it is said to be poured into the air; a striking figure;—poured upon the world of every thing antichristian; upon all that had been collected by the three unclean spirits. Other prophecies note this event as executed first on Antichrist; and then on all that is antichristian. All that partake of his sins, shall receive of his plagues. The beast seems to take the first discharge; and then all that have the mark of the beast. As in Ezek. xxxviii. and xxxix., the battle commences upon Gog; and then rolls over all his hosts; and the legions combined with him in the different nations. A great voice out of the temple of heaven from the throne is heard, saying, “It is done!” or this is the *last* scene of wrath; as in another passage upon the same event, “the mystery of God shall be finished.” This is then, the finishing scene of judgment. And the complication of figures by which is given this finishing scene of wrath, is notable indeed. We have here epitomes of the most striking figures of divine wrath on nations, that are found in the prophets. “*Voices*” commence the scene, like those given by lion-like generals at the head of their armies, when just entering a field of battle. “The Lord is a man of war!” “The Lord shall utter his voice before his army, for his camp is very great,” says the prophet Joel, when describing this very battle. This may be the parent passage of the clause in our text, which speaks of voices! “Thunderings, lightnings” follow, most fit emblem of unprecedented wars. And the greatest earthquake ever known, an emblem of by far the most fearful commotions through the world of mankind ever known. “The great city,” or the antichristian world, is fatally divided; and God remembers to fulfil on Babylon the fierceness of his wrath. Islands, and mountains, or the less and greater kingdoms of the world, disappear in fatal revolutions, and destruction. And to finish the whole, a *hail falls* of such stones (each of 114 pounds weight) as to destroy inevitably every one on whom they fall. Our Lord, upon the same event, says, “There shall be great tribulation, such as was not from the beginning of the world to that time; no, nor ever shall be.” This assertion of Christ shows its event must be the same with that in our text; as no other event could be the greatest. Daniel speaks of it thus; “Then shall be a time of trouble, such as never was since there was a nation even to that same time.” “And (says the text) the great city was divided

into three parts." The great empire of Antichrist shall be thus divided. This empire will then be found to be "great;" and to have been so organized as to constitute it in all its parts a *city*,—one *entire system*. This is taught also in chap. xi. 8; when noting where the slain witnesses lie unburied; "in the street of the *great city*" of the system of the infidelity of the day, called the beast from the bottomless pit. Parts of this great system now revolt. The Jews at the destruction of Jerusalem (a type of this very event) fatally fell into three great divisions, and thus facilitated their own ruin. What this division of the great antichristian city will be, time will best decide. The unclean spirits that collect this battle array, are *three*. And fatal divisions are predicted of that time. Our Lord assures us, "there shall be five in one house divided, three against two, and two against three." Fathers with sons, and sons with fathers shall contend; and even mothers with daughters. It is said in Ezek. xxxviii. 21, where this fall of Antichrist is predicted as the fall of Gog, and his bands; "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother." Says the text, "And the cities of the nations fell." The divine vengeance, after it breaks forth, rolls and thunders through the antichristian nations, demolishes their capitals, and lays their cities in ruins. As Ezek. xxxix. 6, after the battle is noted as opening, first on Gog and his bands collected in Palestine against the restored Jews, God says, "And I will send a fire on Magog, and among them that dwell carelessly in the isles." The nations of Gog, dwelling carelessly at their homes, shall next receive the fatal discharge of this cup of wrath, and the fire of God will devour them. How far *literal fire* will have an agency in this falling of the cities of the nations, the event only must decide. The stroke, in Rev. xiv. 18, where (upon the same period and event) it is said, "And another angel came out of the altar, having power over *fire*," has been supposed to indicate that the element of *fire* may, with other furious elements, be let loose on the cities and nations given up to ruin. "The *fire* of thine enemies shall devour them." "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Great Babylon here must include the powers combined against Christ in this concluding scene. Who these powers are we learn in other predictions of the same event, as Dan. vii. 11;

"I beheld then because of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." We learn here, that the beast—the secular Roman beast—and his papal horn, constitute the great Babylon to be destroyed. In Rev. xix. 19, 20, we find the same. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him; these both were cast alive into the lake of fire burning with brimstone." Here is the great Babylon, and her destruction in the text. She is the secular Roman beast and popery; together with all the adventitious powers kings or kingdoms of the earth, which the powers of infidelity, popery, and licentiousness shall be found to have combined against Zion. "And every island fled away, and the mountains were not found." Islands and mountains here stand for less and greater nations, and are found no more. It then follows; "And there fell upon men a great hail out of heaven, every stone about the weight of a talent," or 114 pounds. Hail is an emblem of divine judgments; and hailstones of 114 pounds indicate that the judgments here will be as much more terrible than any ever known, as hailstones of 114 pounds weight exceed any hail ever before known. This emblem teaches not the nature of those judgments, but their greatness, and the fatal ruin they accomplish.

These judgments will sweep away the horrid system of infidelity, with the remains of popery; all systems of false religion, and of licentiousness;—the open and contending enemies of God in every land. The many predictions of the event suggest that violent exterminating wars civil dissensions, pestilences, and probably raging elements let loose upon man, will be among the fatal judgments of that day. The scenes of vengeance will be seen to come from the hand of God. It is the battle which Christ will fight; and men will know that the people thus destroyed are "the slain of the Lord." As Jer. xxv. 33, "And the slain of the Lord shall be, in that day, from one end of the earth, even unto the other end of the earth." This is the scene, when God says, "I will gather the nations, and assemble the kingdoms, to pour upon them mine indignations, even all my fierce anger; and the whole earth shall be devoured with the fire of my jealousy." "The light of Israel shall



be for a fire, and his Holy One for a flame; and they shall burn and devour his thorns in one day." Of these thorns and briers, David said, when predicting the Millennium, and the antecedent ruin of Antichrist, "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man that would touch them must be fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the same place." And the prophet Malachi, upon the same, says, "Behold, the day cometh which shall burn as an oven; and all the proud, yea, and all that do wickedly shall be as stubble; and that day that cometh shall burn them up, and leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise, with healing in his wings; and ye shall tread down the wicked, and they shall be as ashes under the soles of your feet." The prophet Isaiah says of this day, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land (earth) desolate; and he shall destroy the sinners thereof out of it." "Howl ye, for the day of the Lord is at hand; it shall come as destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt." "The earth is utterly broken down; the earth is clean dissolved." "For the indignation of the Lord is upon all nations; and his fury upon all their armies; he shall utterly destroy them. For it is the day of the Lord's vengeance; and the year of recompenses for the controversy of Zion." "Behold, the Lord will come with fire, and with chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; for by fire and by sword will the Lord plead with all flesh." In Dan. ii. 34, 35, the event is given thus; "Thou sawest till that a stone was cut out without hands, and smote the image upon the feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind carried them away, and no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

The time of this vial, we learn in Dan. xii., will be at the close of the 1260 years; and relative to this period, see Lecture 18, on Rev. xiii. 11, to end, on the number of

the beast. It probably will not take place till after the close of the nineteenth century. The event of this vial, it has been shown, is the same in the second division of the Revelation, with the seventh trumpet, in the first. It is the same with the harvest and vintage, in chap. xiv.; and the battle with Christ, in chap. xix. It is a great event in prophecy; and it impresses such Bible language as the following; "The Lord is a man of war; mighty in battle." "He ruleth by his power for ever; let not the rebellious exalt themselves." "Fear ye not me? saith the Lord; will ye not tremble at my presence?" "Who would set the briers and thorns against me in battle? I would go through them, I would burn them together." "God came from Teman; and the Holy One from mount Paran. His glory covered the heavens; the earth was full of his praise. Before him went the pestilence; and burning coals went forth at his feet. He stood and measured the earth. He beheld and drove asunder the nations. The everlasting mountains were scattered. I saw the tents of Cushan in affliction. Thou didst ride upon thy chariots of salvation. Thy bow was quite naked. The mountains saw thee, and they trembled. The deep uttered his voice, and lifted up his hands on high." "Thou wentest forth for the salvation of thy people." "The Lord is jealous; the Lord will take vengeance on his adversaries." "The mountains quake at him; the hills melt; the earth is burned at his presence!"

Behold then the madness of Antichrist, and of the infidels of the last days, to condemn and challenge such an antagonist! May Christians come out from among them; may they clearly discern the signs of the times, and well improve them. Of this period the Saviour kindly says, "Ye shall hear of wars, and rumors of wars. There shall be signs in the heavens and in the earth;—fearful sights and great signs shall there be from heaven—famines, earthquakes and pestilences;—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that shall come; for the powers of the heavens shall be shaken." Warnings like these should not be overlooked. To improve them is of solemn interest; and to neglect them is the way to death.

## LECTURE XXX.

### REVELATION XVII.

Ver. 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

A further view is in this chapter given of the destruction of the papal hierarchy, and of the beast from the bottomless pit, as her executioner. One of the angels who had poured out the seven vials, is sent to exhibit to John the judgment of popery, as the mother of harlots, whom God has taken in hand, to execute upon her his wrath. This is a system of idolatry; and idolatry is noted in the word of God as spiritual adultery. This is one reason, at least, why that hateful system of false religion is known as the *mother of harlots*, as here represented. This wretched character sits on many waters; or, has deluded and led to ruin many people, nations, tongues and multitudes; by her idolatries under the Christian name, as though she had intoxicated them with her philtered wines prepared for the vilest purposes.

Ver. 3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

The papal power had driven the true church of Christ into a wilderness state, (chap. xii. 6.) And John now, to find this bewildering system, must go into a wilderness,

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where she in her turn is immured; or, she is in trouble under the judgments of God. "I will show thee the *judgment* of the great whore." I will present her to you as on her way to execution, on the back of that beast whose horns shall soon destroy her—shall eat her flesh, and burn her with fire; for strong is the Lord who judgeth her. She is here reduced from her predominance, from being herself a beast, as in chap. xiii. 11–18, and is taken into the possession of another beast, just risen from the bottomless pit, and she is carried by him at his will. This beast is of imperial scarlet color, and is full of the names of blasphemy, and is, by his seven heads and ten horns, identified with the old secular Roman beast. This harlot now sits upon his back as a mere tool of his wicked policy, while she is at the same time on her way to execution, which this beast is to accomplish. Her gaudy array, and her infatuating enticements are here given, to indicate what she has been, in her prosperous days; even as the newly risen beast is said to be of seven heads and ten horns, to show that he is the old pagan beast revived.

Ver. 5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

We have here her true character as revealed and known; and not concealed as it had been for many centuries, while she was deemed the *holy mother church*! Her mask has been taken off, and she is exhibited to the nations as *Mystery, Babylon the Great, the mother of harlots and abominations of the earth!*" She is the same that has been for many ages drunken with the blood of the martyrs of Jesus! Here is exhibited her desert of the fatal judgment soon to be executed upon her by the horns of this beast now bearing her. Dr. Lardner and bishop Pearson have shown, relative to the superscription upon her forehead, that it was a custom with the Romans to place on the foreheads of capital criminals, or over their heads when executed, a label of their character and crime. The superscription over the head of Christ when he was crucified, was upon the same principle. This shows then, that

the papal harlot was here presented for execution. "I will show thee the judgment of the whore!" And soon the horns of this beast eat her flesh, and burn her with fire! Dreadful to her was the event, when the beast from the bottomless pit first arose, filled her kingdom with darkness, and as it were flung her upon his back, to convey her to the place of her destruction. This beast of infidelity originated in her fatal corruptions, and was there forged as a rod of iron to dash in pieces the enemies of God, and to destroy itself. One description here given of this mother of harlots is, that she "reigneth over the kings of the earth!" Not that she now reigns over them when mounted on this beast for execution, any more than she reigned over them when John wrote the passage. This clause must be construed by its history. She reigned over the kings of the Roman earth, while she was the papal beast; while they cheerfully submitted to her superstitious sway; and before the fifth vial was discharged upon her throne and overturned it. It is a thing now passed; as was that in verse 2; "with whom the kings of the earth *have* committed fornication;" or, walked in her idolatries, when under her influence, in ages past. John wonders at this sight with great admiration.

Ver. 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And there are seven kings: five are fallen, and one is, *and* the other is not yet come: and when he cometh he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

This newly raised infidel beast "was, and is not, and yet is." He once existed, and then ceased to exist for a time. The secular Roman beast has been exhibited, Rev. xiii. 1-10, as rising from the sea, and continuing till the revolution under Constantine, when he received a deadly wound in his sixth head, and died. He then for a long time,—and during the reign of the papal beast,—lay dead, and had only a mystical existence; that in the last days he should rise again, or have his deadly wounded head healed. An infidel power should arise in the last days on the Roman earth, which in prophetic language should be recognised as the same pagan power risen again to life. This healed head of the old pagan beast should be also denoted as a new beast ascending from the world below, and going soon into perdition in the battle of the great day. The prophet Daniel gives this Roman beast rising from the sea, Dan. vii. 7, as he is given in Rev. xiii. 1. Daniel gives also the papal power as the horn of this beast, into whose hands the saints are delivered for 1260 years. And he shows that this secular Roman beast is to be found alive in these last days. For, of the battle of the great day, he says, Dan vii. 11: "I beheld, then, because of the voice of the great words which the horn spake, I beheld till the beast was slain, and his body destroyed, and given to the burning flame." His being thus alive in the last days, accounts for what is said of him, that he "was, and is not, and yet is." The same idea, is given in Dan. ii. 33, 34, where the feet and toes of the image (meaning the same Roman power with this beast) are part of iron and part of clay; partly strong and partly broken. It might be broken down, and retire from sight, and yet come again into most mischievous operation; and it there remains in existence, till the stone (Christ) shall grind it to powder, in the battle of the great day. It is accordingly said, in Rev. xiii. 1, that the secular Roman beast there, had received a wound in his head and died, and afterward this deadly wound was healed. This healed head is the same as the beast from the bottomless pit, in our text. The same event is noted by the double figure of a head healed of a deadly wound; and a new beast, which yet is identified with the old secular pagan beast, as having seven heads and ten horns. The seven heads are explained as being "seven hills on which Rome was built," and also as seven distinct forms of government. Ovid says of ancient Rome, what must be translated thus;—"being the seat of empire and of

gods, looks round from seven hills on her whole city." Our text adds, "And there are seven kings; five are fallen; and one is; and the other is not yet come." The sense of which is this (according to the best commentators), there have been in this power five forms of government, kings, consuls, tribunes, decemvirs, and dictators. "One is;" or its present imperial form exists, which was the one wounded to death by Constantine, about A. D. 320, when the power of paganism was put down.

Relative to the one that had not yet come,—the seventh head, or form of government, which when it should come "should continue a little space;"—writers, in past days have been perplexed. And no wonder; for it was then future, and was one of those things in prophecy which can never be known till fulfilled. There was no data from which even to conjecture what form that seventh head of government might assume, till the event should inform. Nothing that took place under popery could amount to it, or to the resurrection of the beast slain by Constantine. Whatever of real idolatry or impious wickedness arose under popery, it could be nothing more than the image of this pagan beast, in the power of the papal beast. This was furnished indeed. (See Lecture 18, on the papal beast, chap. xiii. 11, to end.) But the secular beast died in his avowed nature of open hostility to the cause of Christ. And nothing short of a power of avowed hostility to the cause of Christ could lay any claim to be viewed as the old beast revived. As in this character he died; so in this character he was again to rise; and has risen. This rising of the beast from the bottomless pit, it is believed, has taken place in these last days of wonder, in a conspicuous part of the Roman earth, in France, in the well-known revolution of 1789, in the bursting out of a system of gross infidelity, which shocked and terrified the world for a quarter of a century. The *seventh head an atheistical republican head*,—calling itself "*The Terrible Republic*," did indeed rise on principles of as gross professed hostility to Christ and his cause, as ever was the old Roman paganism. It undertook to propagate through the world a scheme of gross atheism. And this seventh head of pagan Rome continued the "*short space*" of several years; which was a longer time than some of the former heads of the Roman beast continued, and was by far more notable and terrible than they! The seventh head, "*the terrible republic*," then gave way to the *eighth* head; which more

fully answered to the beast in our text. "The terrible republic" was soon formed into an empire, a military despotism, under a chieftain, raised up for the purpose, to be a leader of a terrible empire on the old Roman earth. Here was the old pagan empire raised to life again, in the language of prophecy; the deadly wounded head was indeed healed. Says the text, "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." He is the *eighth* head numerically; or, in reckoning forward, being the next after the *seventh*. The ancient imperial head was the sixth. The atheistical republic was the seventh; and the subsequent imperial was the eighth. But this Roman beast was a beast "*of seven heads*;" and not *eight*. He was to have but seven heads of specific difference. The eighth then must be "*of the seven*;" or must be viewed as one of them risen again to life, in the language of prophecy. With which of the seven then, must it be viewed as uniting? Certainly with the one of the same denomination, the imperial; the one under the government of emperors. This was the head that received the deadly wound in the revolution under Constantine. This then was the one to be healed, and raised again to life; and to form, at the same time, the new beast from the bottomless pit, just before the battle of the great day. He died while in direct hostility to Christ: and was to be raised again in direct hostility to Christ; as was in fact the case; and which shall be more clearly shown. This direct open hostility is essential to fix his character as the secular Roman beast. If he did, some time after he rose (from views merely secular), exchange this his avowed atheism for a papal form of godliness (after finding that people cannot be governed, even by the point of the bayonet, without some kind of religious fear), this forms no objection to his character, as the Roman beast, which he first most fully assumed. He was still, with all his nominal "*form of godliness*," the secular Roman beast.

It may be clearly shown that such a power as is here noted was to arise in the last days. In Dan. vii. 11, we find the secular Roman beast, as distinct from popery, is alive in all his glory and terror, and is predominant over the papal horn, when both are attacked for their destruction in the battle of the great day. "I beheld then, because of the voice of the great words which the horn spake, I beheld till the *beast* was slain, and his body destroyed and given to the burning flame." This clearly implies the



resuscitating of this beast in the last days, after he had long lain dead during the reign of the papal beast. The same is fully evident in Rev. xix. 20, where we find this secular Roman beast leading the kings of the earth, and of the whole world, to the battle there against Christ, just before the Millennium. But this same beast had lain dead from the days of Constantine, only as he lived in his image formed and sustained by popery; and also in the mystical *fact*, that he was to rise again in the last days, which has been fulfilled. This his resuscitation is implied in Rev. xvi. 13, where we find this same beast, after the sixth vial in the subversion of the Turks, actually existing as distinct from popery, and placed before it, in the account of the three unclean spirits like frogs, which collect the world to the battle of the great day of God. It is here implied, that after he had so long lain dead, he must recently have risen from that death, and been exhibited as the same beast—as is found in our text, where he ascendeth from the bottomless pit, and goeth into perdition. Such a leading despotism is implied too, in ancient prophecies of these last days. See Psalm ii. 9, when Christ comes to take the heathen for his inheritance, and the uttermost parts of the earth for his possession, and finds it necessary first to dash in pieces his antichristian enemies, he does this with his “*rod of iron*.” Such an iron rod was then, to be furnished to his hand,—a bloody power subsequent to popery,—a military despotism, different from a corrupt, effeminate harlot! The same thing is implied in the many ancient predictions of the events of the same period, as in Ezek. xxxviii. and xxxix. chapters; a *Gog* must be furnished, to collect and lead the different quarters of the world against the chosen people of God. When God says (Zeph. iii. 8), “I will gather the nations, and assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, and the whole earth shall be devoured with the fire of my jealousy; and then will I turn to the people (the few left) a pure language, that all may call upon the name of the Lord, and serve him with one consent,” it implies an efficient power, to form and lead this vast collection. God works by means; and such an instrument is fully implied in this, and in the many other prophecies of the same great event. In Daniel, and the Revelation, we find expressly who this efficient instrument is; he is a power called the Roman beast, distinct from and superior to popery, which is but a nominal form of godliness of a most corrupt kind

It is the imperial head of the old pagan Roman beast, healed of his deadly wound, with the world wondering after him. The rise of this beast from the bottomless pit, it is believed, is given in the following historical facts.

Voltaire, the noted French infidel, born in 1694, formed in his early youth a plan to destroy the Christian cause, and vowed to dedicate his life to this object.\* He would say, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." He would say, "Christianity yields nothing but poisonous weeds." And he engaged to destroy it; and associated with himself a

\* The deep mysteries of Providence can furnish, or suffer Satan to furnish, fit instruments for things designed, or predicted;—a Paul, for the early propagation of the gospel; a Judas, to betray Christ; and a Voltaire, to commence the plan of raising the beast at the last days from the bottomless pit! He was to be the *Sinon*, to open the door of the wooden horse, and let out the armed legions within. And his moral character, as well as his genius, was fully adapted to his work. A writer says of him, "I acknowledge the extraordinary talents of Voltaire, the brilliancy of his parts, the fecundity of his imagination, the versatility which could apply itself to every subject, the beauty of his style (which lost little of its charm at the close of a long life), the diligence which never was wearied, and the reputation and success in some branches of polite literature, which gave him a wide sway over popular opinion. Says his biographer, impiety received him as he left his cradle. He learned to read at the age of three years, and committed then an irreligious book to memory. His uncle, to whose care he was entrusted, boasted that he had thus early initiated him into infidelity. When a boy at school, his daring blasphemies, connected with his natural talents, led his tutor to predict that he would raise the standard of infidelity in France. As his youth advanced, he was admitted into those horrid associations of debauchees and infidels in the highest classes of society, who disgraced the close of the reign of Louis XIV. In mature life, he was remarkable for an unsettled, satirical, impetuous disposition; a temper wayward, even to malignity; outrageous violations of the decencies of the domestic circle; ridicule and hypocrisy at the death bed of his friends; duplicity and untruth, and even perjury, in his dealings; artifice, buffoonery, sarcasms, and the most unblushing calumnies in his controversies; a treachery towards his friends so deeply seated, that he would load with flatteries, in his letters, the same person whom he was covering with ridicule. In clandestine writings, he would calumniate individuals, on whom he was pouring forth, in his ordinary correspondence, the warmest testimonies of friendship. As he approached old age (he lived to be 84), his impiety was systematic, restless, persevering; malignant, and almost furious. He erected a Christian church at Fernay, and dedicated it to God, at the very time he was applying to the Saviour of man terms too horrid to be named. The impurity of his conduct, the gross obscenity of his language, and notorious adulteries in which he lived, formed the finishing traits of his character." Here was the man who commenced the embodied system of the infidelity of these last days.

band of infidel philosophers, such as Diderot, D'Alembert, Rousseau, and Frederic of Prussia, for this purpose. And soon he found means to unite in the same cause six crowned heads in Europe. The number and influence of this impious conspiracy rapidly increased, and their success was astonishing, even to themselves; so that they would exult among themselves at the amazing power of secret societies, and the ease with which the world may be bound by invisible hands. It was a noted watchword of their order, speaking of Christ, "*Crush the wretch.*" Closing a letter thus, "*Crush the wretch, then; crush the wretch.*" This code (having the old and powerful code of the Jesuits upon which to improve) was deep, powerful, cautious, provident, subtle and extensive; as has been shown from the best of documents, in Payon's *Modern Antichrist*, Robison and Barruel. And this system took effect in old corrupt papal countries, like fire in a field of the most combustible matter. The mummery of popery had prepared the millions of the papal delusions to fall at once before a subtle system of infidelity. Voltaire boasted that "from Geneva to Berne, not a Christian was to be found; and that if things went at this rate, in twenty years *God would be in a pretty plight!*" (to use his own words). Secrecy was the soul of their order. And their plans were prosecuted with incredible vigor, in halls hidden from the world, and under cover of masonry, whose lodges they drew into their order. One of their noted watchwords was, "Strike deep, but hide the hand that gives the blow." Another "The world must be bound by invisible hands." Their leaders received fictitious names: and their official business was transacted in figures invented for the purpose. They succeeded in poisoning the fountains of education. They filled the highest literary societies with their members, and renders them subservient to their views. And, although the ruin of Christianity was at first the express object of the order, the subversion of civil government came to be united with it. And it became a principle of their scheme, that all restraint upon the inclinations of man is but an insupportable usurpation: that the goodness of the end justifies the means, of whatever kind, to destroy all such usurpations. "Bundles of lies," to use their own words, were the means on which they placed their chief reliance. And many thousands became leagued with them in hidden concert, to reform and save the world by the doctrine of "liberty and equality:"—meaning liberty from

all the restraints of Christianity, and of the governments of the world. Their highest secret was, that "*There is no God, no future state; that death is an eternal sleep. And all restraint on the feelings of man is an abridgement of his rights.*" These sentiments it was the business of their leaders and adepts to instil into the minds of people, especially of youth, but to do it with the utmost caution, not to overact, nor to be betrayed. Their means of doing this were deep, subtle, and most dangerous to the candidate selected. They would allure those marked out for their prey with hints, seemingly incidental, of the amazing power and benefit of secret societies. That such societies did exist, embracing the greatest characters who were able to govern and reform the world, and to render it most happy. Where it was perceived that such hints took effect, the candidates were slyly induced to engage in their scheme, and to bind themselves to yield full obedience to unknown leaders, whose orders should, in some way, be made known to them. Of such leaders, they were led to have the most exalted opinion, that they were great, wise and good. These admiring candidates were taught that there were various grades in these secret societies; and that new and wonderful discoveries were to be made to them at every grade. The power of ambition and of novelty were thus made to bear upon them, and to arrest their ignorance and vanity. The leaders and adepts were, in the mean time, insidiously engaged in watching their pupils, and erasing from their minds all impressions derived from religious instruction; thus preparing them to pass, without alarm, to higher grades of infidelity. To such grades they were admitted with various imposing ceremonies, so soon as it was perceived they were prepared for them, and would not retreat, and expose the order. When it was found by cautious leaders that they would not be likely to receive the infidelity of higher orders, the candidate found himself neglected, and not admitted to higher grades. This was called *sta bene*, or, *stay where you are*. In this secret and gradual process, many thousands were led up to their higher secrets of atheism, anarchy and licentiousness.

In that deep system of infidelity, the aid of the press was called in, as a powerful engine of their order. A learned encyclopedia was by them formed, and given to the world, in which infidelity was interwoven, in the most deep, sly, and curious manner. And other publications innumerable, even down to the smallest tracts, were given, with a view

to fill the world with the fatal seeds of infidelity; and books of licentious tendency were profusely scattered through the nations. Printers and booksellers were artfully enlisted in the same cause; and funds were raised to indemnify them in suppressing evangelical publications; and in giving the readiest currency to their infidel productions. Reading societies too, were formed, to give the infidel publications the most fatal effect. And the direction of schools was extensively obtained by the leaders of this infidelity, who filled them with such instructors as they chose, who would be sure to guard against all pious instructions, to efface as far as possible all religious impressions from their members, and to introduce their skeptical sentiments as far as practicable.

The following account of this impious system is from the pen of the celebrated president Dwight. He says, "They ultimately spread their design throughout a great part of Europe; and embarked in it individuals, at little distances, over almost the whole of that continent. Their adherents inserted themselves into every place, office, and employment, in which their agency might be efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution, from the lowest school to the academy of sciences; and in every civil office, from that of the bailiff, to that of the monarch. They swarmed in the palace; they haunted the church. Wherever mischief was to be done, they were found; and wherever they were found, mischief was done. Of books, they controlled the publication, the character, and the sale. An immense number of books they formed; and an immense number they forged, prefixing to them the names of reputable writers, and sending them into the world to be sold for a song; and when this could not be done, to be given away. They possessed themselves, to a great extent, of a control nearly absolute, of the literary, religious and political state of Europe. They penetrated into every corner of human society; and scarcely a man, woman, or child was left unassailed, wherever there was a single hope that the attack might be successful. Books were written, and published in multitudes, in which infidelity was brought down to the level of peasants, and even of children; and they were poured with immense assiduity into the cottage, and the school. Others of a superior kind crept into the shop, and farm-house; and others of a still higher class found their way to the drawing-room, the university, and

the palace." This sketch gives an alarming view of this most fatal order of infidelity. Said a chief of this scheme, "All the German schools and the benevolent society are, at last under our direction. Lately we have got possession of the Bartholomew institution for young clergymen, having secured all their supporters. Through this we shall be able to supply Bavaria with fit priests. We must acquire the direction of education, of church management, of the professional chair, and of the pulpit. We must preach the warmest concern for humanity, and make people indifferent to all other relations. We must gain the reviewers, and journalists, and booksellers." The following sentiments were given in their own language: "All ideas of justice and injustice, of virtue and vice, glory and infamy, are purely arbitrary, and dependent on custom. The man who is above law, can commit, without remorse, the dishonest act that may serve his purpose. The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of refined voluptuousness. Virtue and honesty are only the habit of actions personally advantageous." "The supreme king (their code adds), the God of Jews and Christians, is but a phantom. Jesus Christ is an impostor!" It was their prime practical maxim,—gain a footing by fraud, and then propagate the scheme by force. The same was carried out in the following instructions to the initiated; "Serve, assist, and mutually support each other; and when your numbers shall be augmented to a certain degree, and you have acquired strength by union; then hesitate no longer, but begin to render yourselves powerful and formidable. You will soon acquire a sufficient force to bind the hands of your opponents, and subjugate them. Extend and multiply the children of light, till force and numbers shall throw power into your hands. Nations must be brought back by whatever means;—peaceably if it can be done; if not, then by force; for all subordination must be made to vanish from the world."

This fatal diabolical scheme spread not only through France, but in Germany, under its arch agent, Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt; and by thousands of other agents in the old countries. Propagators of this system were profusely extended through the civilized world, by no means excepting our States, as has been shown by able writers.

## LECTURE XXXI.

### REVELATION XVII.

The origin of this beast has been given. The reign of this beast is noted as being short. He ascendeth out of the bottomless pit; and goeth into perdition!—"whose judgment lingereth not, and whose damnation slumbereth not." A lively earnest of this trait of his destination was soon given in France. It was soon demonstrated, that infidelity has the heart of a demon, the ferocity of a tiger, the fangs of a panther, and the fury of a lion; and that its delicious food is blood and carnage. It can fly with the wings of a fiend to the field of carnage; and can feed on the flesh, and fatten on the blood of a brotherhood. The first leaders of that revolution were soon destroyed. Merciful Heaven soon let loose those human furies on each other, and blessed the world by huddling vast bodies of them into premature graves!

In Aug. 26, 1792, an open profession of atheism was made by the National Convention; and corresponding societies and atheistical clubs were every where fearlessly held in the French nation. Massacres and the reign of terror became the most horrid. Hear one report of the National Convention of Jan. 30, 1795: "Last year you maintained 1,100,000 fighting men. France stood armed on the one side, Europe on the other; and victory constantly followed the tri-colored standard. Holland is conquered; and England trembles; 23 regular sieges terminated; 6 pitched battles gained; 2000 cannon taken; 2000 towns submitted; such is the glorious result of the last campaign; the next promises, if possible, more surprising success!" The loss of men in the armies of France from 1789 to 1796 slain, was said to be 1,200,000, besides the huge hosts of slaughtered citizens, men, women, and children, who were said to amount to 2,000,000. General Denican, a French officer, declared that 3,000,000 of the French perished within five years of the revolution in 1789. The "*Terrible Republic*" (a name they assumed before they became an empire) having by public authority denied God and the Christian religion, were prepared to patronize any and

every enormity; the burning of the Bible in a public place; the parading of the sacramental vessels through the streets on an ass in contempt; posting in their places of burial, "Death is an eternal sleep!" abolishing the Sabbath, and shutting up the houses of God; declaring Christ an impostor; the gospel a forgery; and swearing to extirpate Christianity from the world; assuring the public as follows,—"Man, when free, wants no other divinity than himself!—reason dethrones both the kings of the earth and the king of heaven;—no monarchy above, if we wish to preserve our republic below;—every other than a republic of atheists is a chimera;—if you admit the existence of a heavenly sovereign, you introduce the wooden horse; what you adore by day, will be your ruin by night." A comedian, as a priest of Illuminism, publicly attacked God thus: "No, thou dost not exist! If thou hast power over the thunderbolts, grasp, and aim them at the man who dares to set thee at defiance in the face of thine altars. But no!—I blaspheme thee, and yet I live! No, thou dost not exist!" Well is this beast from the bottomless pit said to be "full of the names of blasphemy," as in verse 3 of our context. Soon did they receive their emperor,—a military despot; and soon he led them to form the "Confederation of the Rhine." But Bonaparte was not the beast from the bottomless pit, any more than was each of the twenty emperors who in turn reigned in the first existence of the imperial head of this beast in early times,—that sixth head of the Roman beast. It depends on no one man, but is an enormous system of infidelity, which was to be sometimes "*strong*," and sometimes "*broken*"—"part of iron and part of clay." Let one or twenty of its dynasties fail; the beast is the same till he goes into perdition under the seventh vial. Rev. xix. 19; Dan. vii. 11.\*

\* In Isaiah xiv. relative to Babylon, we have a prediction, which Scott conceives is to have its ultimate fulfilment in the last days: we read, "Rejoice not thou, whole Palestina (papal Philistines), because the rod of him that smote thee is broken. For out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Here one had smitten them; but his rod was broken, upon which they rejoiced; but Heaven says, Rejoice not, and tells the reason why; and then adds, "for there shall come forth from the north a smoke."—"Thou, whole Palestina, dissolved!" (i. e. shall be dissolved.) And the verse following tells the time, and the consequence, "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it." We have here the Millennium,—and also events which just precede it. And the breaking of this rod of the oppressor explains what precedes in this chapter, verse 5-20, which please to



To be convinced that the beast from the bottomless pit, in this chapter, and the healed head in chap. xiii. are the same power of the last days, please to compare further the passages, chap. xiii. 1-10, with chap. xvii. 7-14. One had a deadly wound, but is now whole; the other, after long absence, arises from hell, a little before the battle of the great day. To the one is given "a mouth speaking great things and blasphemies:" the other is "full of the names of blasphemy." To the one it is given to make war with the saints; the other makes war with the Lamb. One has power over all kindreds, tongues, and nations: of the other it is said, God hath put in their (the nations') hearts to agree and give their kingdom unto the beast, till his word is fulfilled. All the world wonders after the one, whose names are not in the book of life: of the other, they that dwell on the earth shall wonder, whose names are not written in the book of life. What is wanted to constitute them one and the same? They are both the secular Roman beast of seven heads and ten horns, and distinct from popery. The imperial head of the Roman beast then is noted as having two distinct and distant reigns. Under the one, Christ was crucified, and his followers persecuted: under the other, war with Christ is the object, and his witnesses are to be sorely depressed for a time. The one received a wound and died, in the revolution by Constantine under the figures in Rev. vi. 12, to end: the other is to go into perdition in the battle of the great day of God.

Ver. 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.

The old Roman beast had ten horns; and the new beast from the bottomless pit is noted as having ten horns. Some have imagined the horns of the former to have been the fragments into which the old empire was finally divided;

read. We have here one who has smitten the nations, and is then broken,—falls as Lucifer—the day-star falling from heaven; and is thus addressed, "Is this the man that did make the earth to tremble; and did shake the kingdoms?" And he is noted as cast out of his grave, or the stately sepulchres of kings,—“an abominable branch,”—and in burial separated from all of his imperial character; going down to the stones of the pit, or to a stony grave, separate and unhonored! But the people whom he has smitten are assured that greater evils are before them. From his roots (or in some way from the same system) shall come a cockatrice, and a fiery flying serpent.

but this seems unnatural. Horns are emblems of power; but these fragments into which the empire dwindled, were fatal effects of its weakness. And these fragments came into existence long after the beast was wounded to death by the revolution under Constantine, and died. I shall then, consider these horns of the first beast as the kingdoms which actually constituted the strength of the empire in its glory. These were its horns indeed; and they were many, if not precisely ten. We find, at once under the dominion of Cæsar,—Italy, Greece, Macedon, Syria, Egypt, Ethiopia, Carthage, Spain, Gaul, and Britain. Who can tell why these were not the ten horns of that beast? Daniel seems to decide that they were thus, when he says, Dan. ii. 44; “In the days of these kings shall the God of heaven set up a kingdom.” What kings?—the *ten toes* of the great image, which had just been noted; which were the same with the ten horns of the beast under consideration. This text had its primary fulfilment in the setting up of Christ’s kingdom, in the first century of the Christian era: and is to have an ultimate one in the coming of the Millennium. The former took place in the days of those kings denoted by the ten toes of the image; the latter is to take place after the fall of the beast from the bottomless pit. These horns, verse 16 informs us, hate, burn, and destroy the papal harlot. Says Mr. Pool; “I am much inclined to think the prophecy (of these ten horns) to concern some kings near the end of the antichristian reign.” This must indeed be the case.\* In Dan. xi. this same wilful kingdom of the last days is found sub-

\* After the French empire arose, we find the “Confederation of the Rhine.” And the following creation of kings was agreed upon by Napoleon and the emperor of Austria (the former being the emperor of France, and the king of the Romans; and the latter, copartner of the Confederation of the Rhine).

1. Archduke Charles, king of Spain, and of the Indies.
2. Joseph Napoleon, king of Italy.
3. Ferdinand IV., king of the two Sicilies.
4. Joachim, king of Poland.
5. Eugene, king of Macedonia.
6. Louis Napoleon, king of Bavaria.
7. The hereditary prince of Bavaria, king of Holland.
8. Jerome Bonaparte, king of Wirtemberg.
9. The king of Wirtemberg, to be king of Westphalia.
10. The grand duke of Baden, to be king of Switzerland.

Whether these were the ten horns of this beast, or whether other nations where this system of infidelity is planted, who may agree and give their kingdom unto the beast, will yet form them, time will decide.

duing the nations, and dividing their territories for his gain. What is this but the forming of his horns? Should ten such horns be found at any one time to exist, it would be sufficient to fix this his character, even should they continue, as our text assures they will, but one prophetic hour. They "have received no kingdom as yet, but receive power, as kings, *one hour with the beast.*" Each has a semblance of a kingdom, a shadow of it without the substance; and even this but for an hour. The ancient horns of the beast had their kingdoms for long periods. But the horns of the beast from the bottomless pit seem to obtain no real kingdom, but the name only. Its leader gives no real kingdom, but empty titles. So manifestly are the two sets of horns distinct from each other.

Ver. 13. These have one mind, and shall give their power and strength unto the beast.

We have here recognised in the kingdoms that compose these ten horns, a signal yielding to the influence of the beast, in which the governing Providence is clearly confessed, for the fulfilment of his word in judgments upon his enemies, and trial of his friends.

Ver. 14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

We have here the great object of the beast of the last days, "war with the Lamb,"—war with the saints. Here is the rage of Satan in his last efforts, when he knoweth that his time is short. But though he may seem to prevail for a short time (say three years and a half), Christ will thenceforth prevail, and make his cause triumphant over the world. "For he is Lord of lords, and King of kings;" and his followers are "called, and chosen, and faithful."

Ver. 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city which reigneth over the kings of the earth.

We have here a confirmation of the remark, that the beast with the papal harlot on his back, is indeed bearing her, as her executioner, to the place of her execution. As the beast was gendered in the abominations of popery; so it is made to operate as a rod of iron to dash her to pieces, and then to destroy itself. So easily can God confound his enemies, and make them to furnish rods of iron for their own destruction. And we have in this chapter the estimation in which God holds the remaining system of popery. This fatal system is now struggling to fill our beloved land, as the last hope of the papal see. And our incautious and ungrateful nation may indeed by this means be scourged. But the fall of that system of the dragon is revealed, and is inevitable.



## LECTURE XXXII.

*A further View of the Beast from the bottomless pit, as given by ancient Prophets, and by Apostles.*

It might be expected that this great event of the last days would be given by ancient prophets: and it is thus given. In Rev. x. 7, the seventh trumpet, which is to plunge this beast in perdition, is said to be, "as God hath declared to his servants the *prophets*." And in chap. xvi. 14, the same event, under the seventh vial, is called "the battle of *that great day* of God Almighty." *That great day*, —as a day well known in the prophets. We may, then, turn to the ancient prophets, with full assurance of there finding the event. The most remarkable of the ancient predictions of it, we have in Ezek., chap. viii., *which please to read*. That this chapter gives this very event, is evident,

1, from the fact, that nothing, in ancient days, took place adequate to it. 2. It is immediately connected here with the battle of that great day of God; as we find in the last of this chapter, and in the chapter following. 3. Allusions are made to this chapter, by Peter and Jude, when predicting this very event; as shall be shown. 4. An incipient fulfilment of it has, in these last days, *most clearly* taken place; as may be shown. My illustrations of this chapter shall be in sections. And let the reader recollect the system of Illuminism from the schools of Voltaire and Weishaupt, as given by Abbe Barruel, professor Robison, and others; a scheme matured under cover of free masonry.

1. The thing to be predicted in this chapter must be a *temple concern*;—designed to effect the temple (church) of God. Hence the plot of the exposure must be laid, in vision, in the temple of Jerusalem, although it then lay in ashes.

2. The entrance into it must be on the north and sunless side; and by an “altar, and image of jealousy.” A person to be initiated, must here be noted as immolating himself to some being besides God. He must thus be guilty of idolatry, under the notion of something good. Idolatry is, in the Bible, noted as spiritual impurity—adultery; which provokes God to jealousy. God must be called upon to witness and sanction this dedication of one’s self to another beside him; like a man’s being called upon to witness and sanction the *unfaithfulness of his companion*. This is, hence, called an “*image of jealousy!*” God then says, “Seest thou what they do? But turn thee yet again, and thou shalt see greater abominations.”

3. “And he brought me to the door of the court; and when I looked, behold a *hole* in the wall.” An innovating wall was here found in the temple, to conceal from view. And an *aperture* was found in it; a providential opening, *at a time*, should expose the horrid system. And the exposure must be followed up. The command is then added: “Dig now into the wall.” Enlarge the opening; and expose this hidden mystery of iniquity.

4. “And when I had digged, behold a door!”—a hidden door, by which to pass from one apartment to another, concealed from public view. “And he said unto me, go in, and behold the wicked abominations which they do here.” Expose these latent evils, and fear not. “So I went in; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel,

(or of men of this system when they shall appear) portrayed upon the walls round about." The prophet seemed to have entered an enchanted castle, where all must be known and done by figures and emblems. The form of these figures was borrowed from ancient known idolatries; a thing common in the Bible: as extra religious meetings, in the Millennium, are noted as *new moons*; Isa. lxvi. 23; and church vows, under the gospel, as "binding the sacrifice with cords to the horns of the altar;" Ps. cxviii. 27. But the real forms of these emblems would be such as the fancies of the men of the image temple might please to invent. But all must be done by *emblems*. It must be "*chambers of imagery*."

5. The quality and pretences of the men of the temple must be next exposed. "And there stood before me seventy men, the ancients of the house of Israel; and in the midst of them, Jaazaniah." Here were Israel's seventy counsellors, with their president. We here learn that, at the time of fulfilment, *first rulers*, in church and state, are found leagued, in hidden combination, for objects most foreign to their official duties, and the public good. Principalities and powers (under the oath of God to administer the government righteously) were now found fettered with extra judicial oaths, to promote hidden interests. These were their self-immolations at the entrance of their temple on the "*altar of jealousy*;"—binding themselves to others beside God, and plain duty. The prophet adds: "And every man with his censer in his hand; and a thick cloud of incense went up." They must be under cover of *religion*;—both to deceive others, and calm their own consciences. But their religion must be of their *own order*, not God's. They must offer their own incense; and have nothing to do with Christ, or his atonement. They make their own atonement, in their own way; and known only in dark recesses. "And he said unto me, Son of man, hast thou seen what the ancients of the house of Israel (heads and rulers in Christendom) do in the dark, every man in the chambers of his imagery? For they say, The Lord seeth us not; the Lord hath forsaken the earth." Thus, with all their *priests*, *incense*, and *censers*, their infidelity is detected. As they believe not in Christ; they believe not in God. It is an *idol temple*!

6. "And he said unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me unto the gate of the door of the Lord's house,

which was toward the north; and behold, there sat women weeping for Tammuz." Tammuz was a pagan god of prostitution. And his female votaries were (not in the temple indeed; but *sufficiently near*) weeping for him; or worshipping their God!—a fit expression of all their abominations. Idolatry, infidelity, and *lewdness* combine, and form a threefold cord.

7. The highest grade in this image temple is next presented. "Then said he unto me, Hast thou seen this, O thou son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me to the inner court; and behold, at the door, between the porch and the altar, were about five-and-twenty men, with their backs toward the temple of the Lord; and their faces toward the *east*; and they worshipped the *sun, toward the east!*" This class had improved their lessons, and reached the *goal designed*. While some had started back, and would not go the whole length; these had hardened themselves, and ventured up to the darling highest grade; and taken the position designed. Now they could exclaim (as they in fact did) "No monarchy above."—"There is no God." "The fear of the Lord is so far from being the beginning of wisdom; it is the beginning of folly!" "Death is an eternal sleep." "Marriage is an intolerable monopoly." "Modesty is but refined voluptuousness." "Christ is an impostor." "The God of Christians is but a chimera!" Away with the Sabbath;—away with all restraints upon the passions of men.—"Religion is the serpent to be crushed." Then we have the "*age of reason*;" and the "*perfectibility*" of man! These were, literally, the first outbreaks of the *five-and-twenty men* in the last chamber of the image temple; or the smaller number, who could go up, without fear, to the highest *degree of wisdom!* who could see divinity in their *light in the east*; but none in Christ—none in God! No priests; no censurs now; no clouds of incense. Pious pretences all are cast away, when they have reached the end long had in view. The whole is a deep school of atheists; the deepest school of Satan ever planned!

8. "Then said he to me, Hast thou seen this, O son of man? Is it a light thing that they commit the abominations that they commit here? For they have filled the land with violence; and lo, they put the *branch to their nose*. Therefore, I will deal in fury; mine eye shall not spare; neither will I have pity. And though they cry in mine ears with

a loud voice; yet will I not hear them." They could make light of all their preparations. If any remonstrated, O it was all innocent, all good; no evil would follow; none was intended! God says, *Is it a light thing?* The violence in France, filling Europe with blood, for twenty-five years, cutting off ten millions of people, and the violence which is yet to *cover the world*, and introduce all the horrors of the battle of the great day, which will sweep the earth of the wicked, will give the true meaning of their "filling the earth with violence!"—and will decide whether it was all a "*light thing!*" Their "putting the branch (sprig) to their nose," may allude to some custom of their order, best known to themselves. But it will end in a fulfilment of the stroke in Isa. xxvi. 11, of the same period;—"The fire of thine enemies shall devour them."

9. This vengeance in the next chapter follows;—or the battle of the great day; which shows the time and events of the *image temple*. The chosen of God are here sealed, to exempt them from the ruin of Antichrist, which follows. The going of the beast into the bottomless pit, as given in Dan. vii. 11, Rev. xix. 19; in the seventh trumpet, seventh vial; and in Rev. xiv. and many other places, is then given; and all people destitute of the mark, are *utterly cut off!* See chap. ix.

10. I will now exhibit the light reflected on this eighth chapter of Ezekiel, in some of the epistles. In 2 Pet. ii. and iii. chapters, and in Jude, the pencil of heaven has drawn these characters to the life. Please to read the chapters. Peter here says, "That ye may be mindful of the words which were spoken before by the *holy prophets*;—knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Peter here calls us to be mindful of warnings given by *ancient prophets*, of these very men. But in no other writings of ancient prophets, are we so clearly warned of these infidels of the last days, as in Ezek. viii. He must then, have referred to this. Jude says of these men, that they are "crept in unawares—who were of old ordained to this condemnation." In the Greek, *progegrammanoi*;—forewritten, or predicted to it; alluding, no doubt, to Ezek. viii. In no other prophet were they so clearly *forewritten*, as here. See the sameness of characters in the following. Peter and Jude say of them as follows (some in the one, some in the other, and some in both); "Privily bringing in damnable heresies; denying



the Lord that bought them; and bringing on themselves swift destruction." "Crept in unawares; ungodly men; turning the grace of God into lasciviousness; denying the Lord God, and our Lord Jesus Christ." And in the image temple, they have crept in by a secret door; are in hidden conclave; and they deny God: "God seeth us not; God hath forsaken the earth!" And in their very *religion*, they deny *Christ*; resting on their *own priests* and *incense*! "Filthy dreamers," says Jude.—Their designs being sensual; and their plans as much at war with common sense, as are the most idle dreams! "Wells without water,—clouds without rain, carried about with the tempest,—raging waves of the sea, foaming out their own shame,—sporting with their own deceiving,—speaking great swelling words of vanity,—pretending to great wisdom and good;—but their plans are destitute of both. "Beguiling unstable souls,—having forsaken the right way, and gone in the way of Balaam,"—who would curse the people of God, and plotted with Balak for their defilement. "Having gone in the way of Cain," who murdered his brother. "Trees without fruit; twice dead, and plucked up by the roots,"—"wandering stars, to whom is reserved the blackness of darkness for ever." Tremendous contrast with their *fancied light in the east*, worshipped in their image temple! These strokes are lively comments of Inspiration on the men in the chambers of imagery! And their incipient fulfilment appeared in the Voltaire and Weishaupt system of *light*, under cover of masonry! Jude says of them; "These are they that *separate themselves*, sensual, having not the Spirit." And in their image chambers, they were separated indeed from all the world besides; as well as sensual; and destitute of the Spirit of God. Where Christ, as the only Mediator, is excluded, the Holy Ghost never comes! Of their licentiousness, these apostles say; "Having eyes full of adultery, that cannot cease from sin,"—"defile the flesh"—in the lusts of uncleanness—"alluring through much wantonness." And in their image chambers (the parent text of these strokes) they have—cloistered near them—their "women weeping for Tam-muz!" France has given the practical comment. And how grossly others have since united in the same, the last great day will unfold! Jude says to us, "Remember the words that were spoken before of the apostles, how they told you there should be mockers in the last time, walking after their own ungodly lusts." Jude here must have re-

ferred to the warnings of Peter just given; and the warning of Paul, 2 Tim. iii. 1-5; which see. This warning of Paul is of deep interest;—is now fulfilling;—and should be fully committed to memory; and felt in every heart. One more warning of them in Jude is this; verses 14, 15; “And Enoch also, the seventh from Adam, prophesied of *these*, saying; “Behold the Lord cometh with ten thousand of his saints, to execute judgment,” &c. Striking it is, that this precious fragment of primitive revelation should thus be preserved from *before the flood*, as the words of Enoch, that *translated saint*, to warn of the perdition of Antichrist;—the beast from the bottomless pit;—the infidels of the chambers of imagery! David, in his last words, gave the same, in 2 Sam. xxiii. 1-7, which please to read, in connexion with Mal. iv. 1-5. The prophet Isaiah has much to say of the going of this infidel host of the last days, into perdition; and of the Millennium. Of the former, he speaks in chapter xxviii., as “in covenant with death, and with hell at an agreement; making lies their refuge, and under falsehood hiding themselves;” and he goes on to assure them of their utter destruction. In chap. lix., he says of them;—“In transgressing, and lying against the Lord, speaking oppression and revolt, uttering from the heart words of falsehood; judgment is turned back, and justice standeth afar off, truth is fallen in the streets, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey!” The battle, and the Millennium there follow. Thus we have some of the parent texts of both Peter and Jude; and we have, by these apostles, lively comments on the characters in the chambers of imagery. And both Peter and Jude give an awful view of their going into perdition. “Even as Sodom and Gomorrah, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also, these filthy dreamers.”—Or, they shall sink in a similar manner. “Wo unto them,—they shall perish in the gainsaying of Corah,”—“to whom is reserved the blackness of darkness for ever.”—“shall bring upon themselves swift destruction,”—“whose damnation slumbereth not.” Peter illustrates this their going into perdition; by the eternal damnation of the fallen angels; and the destruction of the old world! Thus abundantly does Inspiration describe the *rise, character, and destruction* of this beast from the bottomless pit.

Let us not fail of deriving benefit from being contemporary with this horrid system of infidelity of the last days. Let us both learn wisdom from it; and keep clear of all affinity with it. Its fatal breath, its philtered poisons, its infernal subtleties—(for they are spirits of devils going forth”),—its multiform influence, and the legions of its propagators, would, if it were possible, “deceive even the very elect!” “All the world wondered after the beast.” But his mark will expose to the vials of wrath. Deliver thyself, O Zion!”

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## LECTURE XXXIII.

### REVELATION XVIII.

Ver. 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she

saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and of iron, and marble,

13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusteth after are departed from thee, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. For in one hour, so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried, when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets: for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

We have here the fall of the papal beast,—the fall of popery from being a reigning power, under the fifth vial; not her final destruction under the seventh. This chapter gives the same event with that in chapter x.,—the same descent of Christ. So great an event should be given in each great division of the book; and this second view of it should be found alluding chiefly to its effects on the state and feelings of the friends of the papal see. These accounts of that event should each be introduced as a notable descent of Christ. And in the text he cries with a loud voice, “Babylon is fallen, is fallen!” Or the dominant power of popery is broken by the pouring of a vial of wrath on its throne; Rev. xvi. 10. This phrase seems to rest on Isa. xxi. 9, as a parent text, and as giving the same event. “Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.” And it is also the same event and period with that given by the second angel, Rev. xiv. 8: “And there followed another angel (next after the angel of missions now flying) saying, “Babylon is fallen, is fallen!” In this passage we find that this fall of the papal Babylon is an event distinct from, and antecedent to her final destruction with the infidel beast under the seventh vial; as this latter event, in this 14th chapter, is given at its close, under the figure of the harvest and vintage, which are distinctly future of this fall of papal

Babylon. This, the glancing of our eye upon that chapter will show. This fall of Babylon then, is the fall of popery under the fifth vial; her fall from being a reigning power. These passages are a calling of the attention of mankind to this event as a *fact*, which is an interesting sign of the times, and connected with other things of prime importance. In this fall, papal Babylon had exhibited to the world that her realms were but a "habitation of devils, a hold of every foul spirit; and a cage of every unclean and hated bird." The abominations of this system were, to a great degree, exhibited to the world, at the time of the Reformation; and the same thing had ever since been more and more manifest. But at this time in the bursting out of the Voltaire infidelity, in and after the French revolution, the blasphemies and licentiousness of the system petrified the world with horror! It seemed like the infernal world broke loose indeed: and we can scarcely conceive what more *would* or *could* have been done, had all the legions of the fallen angels been suffered to come forth, incarnate and visible on earth, and done their worst! Here was a beast from the bottomless pit indeed. No wonder then, another voice from heaven was heard, as verse 4-7 of our text, warning against all affinity with Babylon,—calling on people to come out of her,—or sink under her plagues; precisely as is given in warning by the third angel flying in the midst of heaven, chap. xiv. 8-11; warning all that have the mark of the beast, of the pending judgments of Heaven that shall fall upon them. Compare the two passages; and we may well tremble at the judgments of God, pressing the urgent duty of avoiding all connexion both with the papal see, and the more latent system of infidelity. The mark of these systems in either the forehead or hand, here ensures the eternal burnings of divine wrath. Her sins having reached heaven, and God having taken her in hand, he will give her little respite till the seventh vial shall finish the scene of divine wrath on the whole concern of popery, and the horrid scheme of infidelity which originated in her corruptions. The saints are called upon (verse 6) to execute upon papal Babylon the judgments of Heaven denounced upon her, and to double them to her for the persecutions they have received.

The Bible sense of this has been explained, as being the same with that of the two witnesses having power to shut heaven; and to smite the earth with all plagues; and with

the honor of the saints, in Psalm cxlix.;—executing upon the enemies of God the divine judgments; also saints ruling the nations with a rod of iron, Rev. ii. 27. The allusion clearly is to the power of their prayers with God;—Christ's destroying his enemies in their behalf; and their fellowship with him in it. In the battle of the great day all this will be fulfilled. "Therefore shall her plagues come in one day," verse 8. And the same is in verse 21, assuring, that with violence shall the whole concern of popery and of atheism then sink, as a millstone in the ocean to utter perdition. The wailings of papal kings are noted;—crying "*alas, alas,*" at her ruins, which loom up before them like the smoke of a city which has fallen in devouring flames! Kings and first characters of papal earth—those mystic buyers of her merchandise—howl and bewail her darling fallen glory! Priests, cardinals, and legates—all their popes—archbishops, Jesuits, venders of sins, bishops and friars, keepers of their nuns—haters of marriage (pure in heart no doubt)—this horde of papal merchants, once most rich, but now how fallen; all lament and mourn, "*Alas, alas,*" such glory, O how fallen! Well are these hordes of papal hierarchy noted as her merchants, and as being rich by the abundance of her delicacies,—rich in trading in the souls of men. The invoice of the delectable variety of their riches is mystically given in this chapter. Papal history tells the true story;—vending indulgences to sin, pardoning sins, and praying souls out of purgatory, for money:—by things like these, those merchants had their wealth! Fat livings flowed thence in great abundance. The coffers of his holiness, how rich!—eight millions of dollars, annually, were said to be his revenue. And his clergy were made rich indeed. But behold their tremendous reverse. "The merchants of these things—made rich by her, stand afar off weeping and wailing, and saying, *Alas, alas,* for in one hour so great riches are come to nought!" Behold the contrast between them, and the dear people of God, verse 20. "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her." They rejoice, not in revenge; but in holy love to God, and to his justice and truth. The falling of popery is matter of joy to heaven and earth! Its fall commenced in the Reformation; and succeeding vials of wrath pushed forward the same event. The fifth vial (verse 2d of our text) hurled the hateful power from all her reigning predominance, flung her upon the back of a

military despotism, and set her on the way to the fatal execution in the seventh vial, when the declaration (verse 21 of our text) shall be fulfilled: "And a mighty angel took up a stone like a millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." It is plain then, that after the papal mystery Babylon the great "is fallen, is fallen," as in our text, verse 2 (fallen under the fifth vial, as has been shown; fallen, as in chap. xiv. 8, at a period distinctly antecedent to the battle of the great day—the seventh vial as is there shown); yet in verse 21 of our text, a great Babylon is still to fall; to fall under the seventh vial, as a millstone sunk in the ocean. To recollect this fact, which has been before given, turn to Rev. xix. 19, 20, and Dan. vii. 11, where both give the same idea,—that the infidel Roman beast stands first, in that closing scene; and popery (in Daniel, the *horn* of that beast, and in Rev. xix. the *false prophet* under him) is next, and sinks with the beast to perdition. Thus evident it is, that the Babylon in verse 21 of our text is that great beast; and the Babylon which has already fallen, in verse 2 of our text, is fallen popery. In this fall of the system of infidelity and popery, the beast of Rev. xvii. executes his commission upon the filthy papal harlot mounted on his back, who herself had been Mystery, Babylon the Great, so long as she reigned over the kings of the earth. But she fell from that dominant state under a military power, which under a succeeding vial of wrath, the seventh, "eats her flesh, and burns her with fire," and is the means of her and its own destruction.

The last verse of our text assures that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Seas of the blood of martyrs, the papal power had actually shed for many centuries; and the harlot is thus "drunken with the blood of the saints." Her murderous sword had shed the blood of millions of the dear followers of the Lamb. And she had thus approved, and virtually made her own, all the guilt of persecution, from the days of Cain. The seas of blood shed in pagan Rome this mother of harlots has taken to herself, by making an image to that pagan beast,—commanding all to worship it,—and causing that all who would not, should die! This sentiment our blessed Lord applied to the Jews thus; Luke xi. 47; "Wo unto you; for ye build the sepulchres of the prophets, and your fathers killed them.



Truly ye bear witness that ye allow the deeds of your fathers." Christ then assures them, that all the blood which had been shed in the ages from Abel, should be required of them who by their persecuting spirit had approved of such persecution, and thus made the guilt their own. This illustrates the last verse in our text, that in her is found all the blood shed upon the earth!

## LECTURE XXXIV.

### REVELATION XIX.

Ver. 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God:

1. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

4. And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not. I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself.

13. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him

that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

This chapter gives the two most signal temporal events found in prophecy;—the battle of the great day of God, and the introduction of the Millennium. The latter, it gives first; as is the case in the seventh trumpet, and the seventh vial. In these three passages (which all allude to the same two great events), when the time of the great battle arrives, the hearts of the saints are fortified by first presenting them with the blessed commencement of the Millennium. The passages then revert back to the battle, and give a concise view of it. After these things (says verse 1st of the text), a great voice of much people in heaven is heard; the sentiment of the church, perhaps militant and triumphant,—and of angels, giving praise and glory to God for his judgments thus executed on papal Antichrist, and the horrid system of atheism lately raised from the bottomless pit. These unitedly (the beast, and the false prophet) will now have sunk in perdition; for which the elders, the living creatures, and a voice from the throne, give united glory to God, and sing Alleluia; and the smoke of the torment of the fallen legions ascends up for ever. The voice of this united praise is like the roaring of many waters, and of mighty thunders! and the sentiment is, “For the Lord God omnipotent reigneth.” God now, and henceforth, reigns on earth in the hearts of its holy and obedient inhabitants. God from the beginning has reigned, in his whole empire of creation, doing all his will; the grand result of the whole of which will then be found to be, that all antichristian enemies are swept from the earth, and the morning of the long-sought Millennium has blessed the world. This is noted as the arrival of the marriage of the Lamb, for which the church as dressed in her fine linen of sanctification and justification, white and clean,—“has made herself ready.” The sovereign grace of God has done it; but in the way of her own activity, holy love, and faithfulness. All who come to this joyful occasion are pronounced “blessed.” The same we find in Dan. xii. 12; “Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days!” or, the rising of the millennial sun. They have obeyed the call of Christ in a sense never done before: “Rise up, my love, my fair one, and come away.”

But how is this the marriage supper of the Lamb? Is

not that event after the judgment day? We read of it (chap. xxi.), "I will show thee the bride, the Lamb's wife!"—"a bride adorned for her husband." "I will no more drink of the fruit of the vine (said our Saviour), till I drink it new with you in my kingdom." These allude to the glorified church. The morning of the Millenium is so noted in our text by a prolepsis; and by giving to the type the name of the thing typified: a thing not uncommon. The Millennium will be a bright resemblance of heaven. Hence one of the glories of heaven is here ascribed to it, "the marriage of the Lamb." The following cases illustrate this point. In 2 Pet. iii. 13, we have after the final conflagration, new heavens and a new earth; and these are said to be according to divine promise. In Rev. xxi. 1, we have the same in a description there of heaven. These passages rest on Isa. lxv. 17, 18, and lxvi. 22, which furnish the "promise" noted by Peter. But this promise in Isaiah alludes primarily to the Millennium, as it is connected with the prediction that "it shall come to pass, that from one Sabbath to another, all flesh (on earth) shall come and worship before God." This passage in Isaiah then, had a primary allusion to the Millennium; but an ultimate one, to the state of future glory. And Peter and the revelator note the passage only as it relates to the latter. Such a mode of procedure is common in prophecy; to begin with the type, and end with the antitype; sliding in the same passage from the type to the antitype. See Ps. lxxii. This Psalm commences with a prayer for Solomon, whose reign was typical of the Millennium; and it slides directly into the kingdom of Christ in the latter. In the last eight chapters of Ezekiel, is a description of a city and temple, and a system of religion. This, at least primarily, alludes to the Millennium. But it is believed to have an ultimate allusion to heaven; and that the description of the New Jerusalem (Rev. xxi. and xxii.), is but an abridgement and illustration of it. These remarks may explain the case of the marriage of the Lamb, in our text. And the following may also illustrate it. The coming of Christ in the battle of the great day, is in some prophecies combined with his coming to judge the world. See the following, given in language borrowed from that of the judgment day. In Dan. vii. is the great secular Roman beast, whose destruction introduces the Millennium, as there clearly appears. But his destruction (the very event clearly with the battle of the great day) is here thus in-

roduced, ver. 9-11, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; *the judgment was set, and the books were opened.*" The fall of this beast and popery (the very event and period in our text) follows; which shows that it is a scene antecedent to the Millennium; "I beheld then, because of the voice of the great words which the horn (popery) spake, I beheld till the beast was slain, and his body destroyed, and given to the burning flame." But while this description of the coming of Christ has a primary fulfilment in the fall of this beast of infidelity, and the fall of popery; it is to have an ultimate one in the great judgment day. We accordingly read, in Rev. xx., at the close of the Millennium (in allusion no doubt to this very text in Dan. vii. 9, 10), "*and the books were opened.*" That passage in Daniel then, will receive its final accomplishment in the final judgment, when Christ takes the great white throne,—when a fire devoureth before him, and it shall be very tempestuous round about him; and the judgment will set, and the books be opened! Such instances may illustrate the coming of the marriage of the Lamb at the opening of the Millennium; while yet its more glorious accomplishment will be at the opening of the future glory of the church. One is type, the other antitype: and the name of the latter is given to the former, as being a bright resemblance of its fulfilment.

John, apprehending the angel to have been Christ, fell down to worship him; but his mistake was corrected, and this argument added;—"for the testimony of Jesus is the spirit of prophecy." All the prophesying of Christ are a demonstration of his divinity, that he is one in the infinite God; and to him alone is worship due. The great final battle is next given; the same event with the seventh trumpet, chap. xi. 15-19;—the seventh vial, chap. xvi. 17-21;—and the harvest and vintage, chap. xiv. 14-20. No addition from human comment can be given to its glory. Look then, with adoration on the picture drawn by the Holy Ghost, verse xi. to end. It is a finishing stroke to much that we find in the prophets; such as Ps. xlv. 3, "Gird thy sword upon thy thigh," &c. Joel ii. 11, "The Lord shall utter his voice before his army; for his camp is

very great." "The Lord is a man of war; the Lord of hosts is his name." "He rideth upon the heavens by the name Jah." "He bowed the heavens, and came down; darkness was under his feet, and he did ride upon the wings of the winds." See the view given of Christ, in the first seal, Rev. vi. 2; to which the riding forth of Christ in our text is very similar, but is a rich improvement in imagery, as this battle of the great day was clearly typified by the destruction of the Jews in that seal. The scene of this riding forth of Jesus Christ in our text, has been so frequently brought to view in the preceding pages, that less need here to be said. His white horse of victory, his flaming eye of omniscience, his crown denoting him as the King of kings; his unknown name of infinite divinity!—"no man knoweth the Son but the Father;" the bloody vestments of his works of vengeance now on hand, his accompanying armies on white horses of victory, denoting the church, and perhaps her guardian angels—"the mountains were full of horses and chariots of fire, round about Elisha"); the sharp sword from Christ's mouth, indicating the fatal power of his word against his enemies;—and his name in capitals on his vesture and on his thigh, as the binding on of the whole armor! these are emblems of vast significance in the presentation of Jesus Christ, as riding forth to meet his enemies in the battle of that great day of God in our text. The blood and slaughter indicated by the standing of an angel in the sun, and with a loud voice calling on all carnivorous fowls to come to a great supper which God would prepare for them, will exceed every thing of the kind ever before known. This stroke rests on Ezek. xxxix. 17–20; which we may view as its parent text, inviting all beasts and fowls to convene on the same occasion, to eat the flesh of kings and captains, and of vast slaughter. The two passages allude to the same time and event.\*

\* That Gog in Ezek., chapters 38 and 39, and the beast from the bottomless pit, are the same, may appear from the following:

1. If this Gog be another power, distinct from the last head of the Roman beast; then we have in the prophecies a fifth notable monarchy upon the earth, contending with the church. For Gog is a most notable power, that collects innumerable hosts from at least three-quarters of the world, in a furious array against the people of God; as may be seen in these chapters of Ezekiel. But the prophecies admit of but four such notable hostile monarchies before the Millennium. This is distinctly decided in the great image, Dan. ii.; and the four great beasts, Dan. vii. Such a fifth power then, cannot be admitted.

The remainder of the chapter of our text is so expressive and definite, and the subject has, in these pages, been so

2. The Gog of Ezekiel is a power just antecedent to the Millennium. This is manifest in the whole description of this power, and of his deeds in these chapters of Ezekiel. Gog here attacks the Jews soon after their return from their long dispersion. And upon the destruction of Gog and his bands upon the mountains of Israel, the Jews enter upon their millennial glory. Hence this is a distinct power from the Gog in Rev. *xx.*, that rises at the close of the Millennium. The fact is, the latter (being but an apostasy over the face of the earth) derives his name from the latter; being, in the figure, "the rest of the dead," or old Antichrist raised to life again, and raised under this distinctive name, in which he goes into perdition just before the Millennium.

3. Gog and the last head of the Roman beast, are the same power found described in the ancient prophets. The prophets unitedly present a great wicked power, to be destroyed in the battle of the great day of God. And we find the same allusion is had to these ancient prophecies, both in the case of Gog, and of the Roman beast; which shows them to be the same. See instances of this fact;—Ezek. *xxxviii.* 17, and on, "Thus saith the Lord God, Art thou he of whom I have spoken in old times by my servants the prophets of Israel, who prophesied in those days many years, that I would bring thee against them?" Here we find that Gog is not a little accidental power, rising for once in some northern region. But he is a great and notable dynasty, long predicted by the prophets of Israel to come against Israel in the last days. But surely this description applies only to the Roman beast. See Dan. *ii.* 40–45; and *vii.* 19–26; and other prophets, which testify to the same event, of God's gathering the nations, and assembling the kingdoms (at the time of the restoration of the Jews), as a coalition against them in Palestine. Turn to Joel *iii.* 1, 2; Zeph. *iii.* 8, 9; Zech. *xii.* 9, and *xiv.* 2, &c., &c. Put in the Revelation we are assured that all this is fulfilled by the last head of the secular Roman beast, as has been shown. In Rev. *x.* 7, where the seventh trumpet is spoken of (manifestly the same event with the destruction of Gog), the event is said to be only "*as God hath declared to his servants the prophets.*" And the seventh vial poured upon the Roman beast, Rev. *xvi.* 14, is only "the battle of *THAT* great day of God Almighty," as a day well known in the prophets.

4. Gog and the last head of the Roman beast are found precisely alike, in arms against the people of God, at the same time and place, and both sink under the same destruction. Gog goes into perdition in a conflict with the Jews restored to Palestine. See Ezek. *xxxviii.* 18, to the end; and *xxxix.* Turn then to Dan. *ii.* 34, 35; and *vii.* 11, 26, 27; Rev. *xix.* 19–21; and *xvii.* 8; and *xvi.* 10, to the end; and *xiv.* 14, to the end; and you find the same destruction, at the same period, of the last head of the Roman beast. The time and circumstances of this signal destruction decide that the power then destroyed, or Gog and the Roman beast, must be the same. Possibly a reason why the Roman beast should, at last, be denominated Gog, will be better understood when this power, "*that was, and is not, and yet is,*" shall again rise into his last and terrible destination. Gog is a natural abbreviation of Magog; and may be understood as the name of a mighty dynasty of the descendants of Magog, in the last days. Magog was a son of Japhet, and grandson of Noah. His descendants peopled ancient Scythia, which lay east and north of the Euxine and

often noted, that little need here to be added. This is the great battle, which occupies a great portion of the prophetic scriptures. The following are several out of scores of texts which predict this battle, and its result; and may here suffice. "Thus saith the Lord, Ah! I will ease me of mine adversaries, and avenge me of mine enemies. The destruction of the transgressors shall be together. The strong shall be as tow, and the maker of it as a spark; and they shall both burn together, and none shall quench them." "He shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." "Behold the day of the Lord cometh, cruel both with wrath and with fierce anger; to lay the land (earth) desolate, and to destroy the sinners thereof out of it." "The foundations of the earth do shake. The earth is utterly broken down—is clean dissolved. It shall reel to and fro like a drunkard, and shall be removed like a cottage; and it shall fall, and not rise again. Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously."

Caspian seas, north of Syria; thence they spread and peopled the vast regions of Tartary. They peopled the north of Europe and Asia for 5,000 miles. "There can be no doubt (says Guthrie) that the Scandinavians (inhabitants of Denmark, Norway, and Sweden) were by origin Scythians." The descendants of ancient Magog, we find, under the names of Scythians, Tartars, Moguls, Turks, Goths, Vandals, Huns, Franks, and others, have made the most terrible ravages in the earth. Different tribes of them, in the early ages, overran a considerable part of Asia and Europe. Hordes of these northern barbarians ravaged the kingdoms in the south of Europe, in the fourth and fifth centuries; as was shown under the first four of the apocalyptic trumpets. These barbarous tribes planted themselves in Italy, France, Spain, Hungary, and others of those nations, and gave to some of them their names; as France, from the Franks. Those territories then, as well as regions in the north, whence they came, may be called *Gog, the land of Magog*. Gog is called "the chief prince of Meshech and Tubal." These were brethren of Magog; and their descendants probably were intermingled. Meshech peopled Cappadocia and Armenia, whence they sent colonies to the north, who were called Muscovites. And Martin informs, that Tubal was the father of the Russians. We have thus a vast range in which to search for the dynasty of the last days, called Gog. A power rising in the south of Europe, or away in the north (the original habitation of Magog), may equally answer to the term.



## LECTURE XXXV.

### REVELATION XX.

Ver. 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them : and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection ; on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison ;

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom *is* as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God, out of heaven, and devoured them.

10. And the devil that deceived them, was cast into the

lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is *the book* of life : and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

Another signal descent of Christ is here given, as succeeding the battle of the great day,—to bind Satan. The devil as a strong man armed, has kept his palace through all heathen lands, and to a fatal degree in all the unconverted of our race. Gentile sacrifices are offered “to devils and not to God.” And to instigate and receive this homage, Satan has gone “*to and fro*” in the earth. He has wrought in the children of disobedience, and led them captive at his will—“according to the course of this world, according to the prince of the power of the air.” He is hence called the god of this world,—“blinding the eyes of men, and hiding the gospel from them.” He who could paint on the human imagination of Christ “the kingdoms of the world, and the glory of them in an instant of time,” can now paint fatally on the imagination of sinners, and instigate the vilest delusions. And he will continue thus to do, till the Saviour—“stronger than he” shall bind him, and deliver the prey of the mighty, who are then turned “from the power of Satan to God.” After the battle of the great day, in which Satan’s most warlike legions of infidelity, of popery, and of all that was found in open actual hostility to the church, shall have been plunged into perdition; Satan who deceived and led them, is himself noted as taken in hand by Jesus Christ himself and con-

fined. Philosophical inquiries here are vain. Little do we know of the philosophy of the world of spirits. *Facts in the case* are all we need to know. These are as follows: that there are devils;—they have had fatal access to man;—have ruined the world of the wicked;—have peopled the world of wo;—and, if permitted, would continue this work of ruin. But *He* who came to destroy the works of the devil, and long since beheld Satan falling like lightning from heaven,—in the text noted as coming from above with the “great chain” of his omnipotence, binding the devil, —shutting him up,—and sealing him in the bottomless pit; that for a given time he should not go out to deceive the nations. This is a figure, but a figure of great significance.

What is the place rendered here the bottomless pit? The Greek original is *abussos* (abyss). Let the use of the word, in other sacred passages, inform what is its probable sense in the text. In Rev. ix. 2, the same word denotes the place unlocked by Mohammed, from which his delusion and armies to propagate it, were furnished; and we doubt not but these were from hell. In chap. xi. 7, and xvii. 8, the same word gives the origin of the atheistical system of the last days; and we doubt not but this was from hell. In Luke viii. 31, the devils in the man possessed, besought Christ that he would “not command them to go into the deep!” What did they mean here by the *deep*?—the word in the original is *abussos*—the word under consideration. They doubtless meant, that Christ would not confine them from all further access to man on earth. In our text then, this is done with the race of devils;—the thing against which those devils petitioned in relation to themselves. They are confined from having any more access to men on earth, to tempt and destroy them. Whether this will be done by a literal exclusion of them from all access to man; or whether it will be by giving to man such abundance of grace and knowledge, as that Satan’s temptations will be utterly unavailing, is to us immaterial. Man will then be safe from Satan’s temptations.

Thrones, and some seated upon them, our text then presents.—Not civil rulers as some have imagined. This is to degrade prophecy indeed! These enthroned saints are all the church;—all, on whom the second death hath no power. “They live and reign with Christ a thousand years.” “We shall reign on the earth.” They reign in

their government of themselves by the spirit and laws of Christ; and in their fellowship with Christ in his spiritual invisible government of the world. And saints in glory too, reign with Christ on earth in the same holy fellowship, and in their new joys,—to understand (as all in heaven will do) that the cause of Christ on earth in which their hearts have so long been bound up, now universally prevails. This will be the rich additional reward then given to prophets and saints in glory; as Rev. xi. 18, “and that thou shouldst give reward unto thy servants the prophets.” The rest of the dead live not again during the Millennium. These are all the wicked of our race, whose wicked cause is in the Millennium lost from the world,—finding none on earth to support it. The first, and second resurrections here, are only *mystical* resurrections,—like that of Ezekiel’s valley of dry bones. The first is that of the souls of martyrs; including, at the same time, the souls of all past saints; and it means the revival of the cause in which they lived and died. Those saints live again in their successors, who then appear on earth, as Elijah lived again in John the Baptist;—coming in his spirit!—a figure much known in the Bible. The second resurrection (implied in the mention of a first resurrection) is not to be till the close of the Millennium, when Satan is again for a little season loosed. “The rest of the dead,”—the wicked then, in their turn rise again in their successors in wickedness, as will be shown. The blessing ascribed to those who have a part in the first resurrection, viz. that the second death has no power upon them, shows they are designed in the figure to include all the chosen of God, then in heaven and earth;—that their cause had revived, and was going to fill the world. All in glory will know and rejoice in this; and all on earth will see and enjoy it.

Some writers have conjectured that Christ will come and reign personally on the earth in the Millennium. This must be incorrect. His reign here must be only spiritual. The days of miracles are past: the Bible is filled; and they are not needed: and Christ can reign as effectually without miracles, as with them. He will become then king of nations, as he now is of saints; reigning *spiritually*, by his grace in their hearts; and *providentially*, to cause all things to work for their good. But, as to any visible personal appearance of Christ; this is never to take place till he comes to judgment. “Unto you that look for him, shall he appear a second time (the first being when he came in

the flesh), without sin unto salvation.”—“Whom the heavens must receive until the restitution of all things,” which is manifestly connected with the judgment of the great and final day. It is a great injury to the cause of prophecy, to write upon it in so loose and unguarded a manner as they have done, who hold to a literal coming of Christ; a literal resurrection of the martyrs; and some, that the day of judgment commences at the morning of the Millennium. “We have not so learned Christ.” The absurdity of such ideas is plain: for things eternal and things of time are not to be blended. Of people on earth it is said, “the just shall live by faith.” Imperfect saints here are not to be blended with the spirits of the just made perfect; nor are the latter (nor any of them) to be raised to dwell again on the earth.

Relative to the length of the Millennium, whether it will be a literal or a mystical thousand years, and if mystical, what may be the length of it;—I will state some arguments in favor of its being a mystical thousand years; and also that it may be an indefinite thousand. The word thousand is often thus used. “A thousand shall fall at thy side, and ten thousand at thy right hand.” Repeatedly is the number used indefinitely. We read, “the cattle upon a thousand hills”—“there shall be a thousand vine and a thousand silverlings”—“one shall chase a thousand, and two shall put ten thousand to flight”—“a little one shall become a thousand”—“made a feast to a thousand of his lords”—“there hang a thousand shields and a thousand bucklers”—“the chariots of God are twenty thousand, yea thousands of angels”—“thousand thousands and ten thousand times ten thousand”—“the horsemen were two hundred thousand thousand.” This number is thus used, at times, indefinitely. And as to its use in the text, consider, this chapter is highly figurative; which indicates that the thousand years here are thus. And if this number here be literal; there seems to be an undue proportion between the time of the reign of sin, and the reign of grace. Should the former be six times the length of the latter, it would seem indeed wonderful. There is generally found a symmetry in the works of God;—as in the human body; the ancient temple; and in the works of nature. But does this principle admit the following view of the temple of the redeemed church of God on earth? viz. that 2000 years rolled away in some rough and indefinite preparations for it, of which very little is found in the inspired record of

this temple. After this, 2000 more roll off in giving this foundation a more tangible shape, and preparing the way to bring on the great foundation-stone of this ecclesiastical temple. Two thousand years more pass away, in shaping and preparing the materials for the building of this temple itself. At the close of these 6000 years, the temple is raised and presented to the world. Now, does a due proportion of things admit, that the temple thus prepared shall stand but 1000 years?—one-sixth part of the time taken to lay its foundation, and form some of its materials? Can this accord with the divine economy in general? Do wise human architects build thus? Do they lay their superb and costly foundations six times as high as their superstructure upon it? The Revelation gives us the new Jerusalem; and the symmetry of its parts are such as to be worthy of the pencil of Heaven. But how different from this would it appear, if we found the following;—that such was the width of each of the twelve gems composing the foundation of its walls, that the twelve should form six-sevenths of the whole height of the walls of 1500 miles? No width of these twelve gems is given; had it been, we presume it would be in due proportion to the height of the walls. But divine and not human wisdom is to be here our only guide. Therefore,

Some hints in Ps. xxxvii. and other scriptures, seem not to admit a literal thousand years of the Millennium. "Yet a little while and the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "Blessed are the meek; for they shall inherit the earth." "In his days (the days of Christ in the Millennium), shall the righteous flourish; and abundance of peace so long as the moon endureth." "His name shall endure for ever (to the end of the world, which shall be a comparative for ever); his name shall be conunited as long as the sun; and men shall be blessed in him; all nations shall call him blessed." This is when "the earth shall be filled with his glory." In Dan. vii. 14, 20-27, we find, that the reign of Christ is long, compared with that of popery, though this is 1260 years. It is promised that when "all people, nations and languages shall serve him;" "his dominion is an everlasting dominion;" necessarily meaning comparatively so. It is (Ps. lxxii.) "as long as the sun!" "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High,

whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." The "everlasting" here is, in its subject, confined to be only "as long as the sun," and "so long as the moon endureth." Ps. lxxii. 7, 17. Other scriptures speak of those heavenly bodies as enduring, till they shall wax old as doth a garment; and as a worn-out vesture, shall be folded together, and laid aside! This is a figure; but must possess great meaning relative to the age of the natural world. Can a literal seven thousand years give it such an age?

A literal thousand years seem not well to accord with the greater number of fallen man saved, than lost, at the end of the world. The Bible "*all*" often means by far the greater part. Christ says, "I will draw *all* men unto me."—"Who will have *all* men to be saved, and come to the knowledge of the truth." We know this means not a *literal all*. By far the greater part of men have, hitherto, been lost. "Narrow is the way that leadeth unto life, and few there be that find it." In the Millennium, all shall find it. But could a literal thousand years give a number to the human family which shall so far exceed all who are lost? The saved in that day are noted (Ps. cx.) as exceeding the drops of a morning dew. Old Babylon (fifteen miles square) is an emblem of the kingdom of Satan; and the new Jerusalem (Rev. xxi.) of the kingdom of Christ. The dimensions of the latter are given (as those of the former are known); and they are fifteen hundred miles cube; "the length, breadth, and height being equal." What is the proportion between these two cities? Ten thousand to one, if you take only the square of the new Jerusalem: if the cube (which is in fact given), fifteen millions to a unit! Wonderful grace, if fifteen millions to one of the fallen human family shall be saved! But a literal thousand years of the Millennium would seem incapable of yielding such a number.

Our Saviour speaks of his not knowing the time of the judgment day. There must then, be a sense in which he knows it not.—But as God he knows it, and knows all things. The sense then must be, he knows it not as Mediator, to reveal it to man; and hence has never revealed it. He says of the reprobate, "I know you not." He knows them to bring them to judgment; but knows them not as his people. "Whom he did foreknow, he did also predestinate," &c. The time of the day of judgment then, has never been revealed to man. But if it were to be at

the close of a literal seven thousand years, then it is revealed; and it might then be said to the saints of the day of judgment, as it is of the time of the destruction of Antichrist, "Ye are not in darkness, that that day should overtake you as a thief." The time of that period is revealed: (see Lecture 17, on Rev. xiii.) For these reasons, some believe that the Millennium will continue an indefinite number of millenaries. All may form their own opinions upon what is divinely taught. The analogy of the natural week hints the time of the opening of the Millennium to be the opening of the seven thousand years; yet God may take the liberty to lengthen out this millennial Sabbath to any extent he may please. Nothing in the analogy of things, nor in the Bible, it is believed, forbids that he will do it. A natural day was lengthened in the days of Joshua; and an analogical Sabbath of the Millennium may be lengthened to ever so great an unrevealed number of millenaries of years.

Near the close of the Millennium, Satan will be loosed, to go out again to deceive the nations; and a general apostasy over the world will take place; not a falling of any soul from true grace, but the falling of the world of people unconverted from the doctrines of grace. The apostasy will be sudden and malignant in proportion to the light before enjoyed. Regenerating grace alone forms true Christians, even in the Millennium. And when saving grace is withholden (as it will be from many), the enmity of the natural heart will not only continue, but will burst forth in rage, in proportion to all the antecedent wonders of grace; and the world will soon be filled with violence, and a full and systematic design to banish the cause of Christ from the earth. Glance over ver. 7-9 of our text, and this will be seen. Now the rest of the dead live again; now is a second mystical resurrection; or, the cause of the wicked (long lost from the earth) now again lives. Accordingly, the countless millions of this apostasy are called "*Gog and Magog*;"—names under which Antichrist, before the Millennium, went into perdition; and the figure of the rest of the dead living again, now applies to the apostate world of the wicked as does this old name of Antichrist. In the figure, the Gog of Ezek., xxxviii., xxxix., rises again, and fills the world for the last furious attack of Satan upon the church. This soon brings forward the judgment day. As the attack of Antichrist upon the witnesses before the Millennium, soon brings down the Saviour upon his white



cloud with his sharp sickle (Rev. xiv.), so the final and great antitype of this transaction after the Millennium, soon presents Christ as the final judge, upon his great white throne of judgment.

The falling of fire from heaven, devouring this Gog and Magog, is a figure; and is probably in allusion to what is said of the witnesses, chap. xi. 5, 6; "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies," &c. And both may allude to Elijah's calling fire from heaven to destroy the captains with their fifties, sent by Ahab to take him. But what immediately follows in the text explains this; for the final judgment bursts upon the world "sudden as the spark from the smitten steel,—from nitrous grain the blaze!" Now will Satan's millions find other employment, than going "up on the breadth of the earth, to compass the saints about, and the beloved city" (the church), to drive it from the world. In an instant, in the twinkling of an eye, the trump shall sound, the dead shall be raised, and the living changed from a natural to a spiritual body. The last judgment is now set, and the books are opened. The Bible descriptions of these scenes are many, and most interesting; but need not to be here adduced. O, remember them, and look for and haste unto the coming of the day of God. This opening of the books is a figure in allusion to the opening of books of law in human courts. They will be found to be the book of God's remembrance, and omniscience; the perfect history of the heart and life of every child of Adam; human memory, recollecting every fact; the book of revelation to all under it; and of the light of nature to those destitute of it; the consciences of sinners, to feel all their wickedness and weight of guilt;—the book of correct common sense, to show how men estimated the vile conduct of enemies; and the book of life, for all on the right hand, to show the origin of their salvation in the covenant of redemption. The final sentences, and their executions, will close the amazing scene. O Christians; seeing ye look for such scenes; what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hasting unto the coming of the day of God. And O sinners; awake; and prepare to meet your God!

## LECTURE XXXVI.

### *The Millennium, as given in ancient Prophecies.*

The certainty of such an event as is called the Millennium, should be ascertained. It might be expected that God would make his plan of grace to fill the world. And the event is made certain by divine promise. To Abraham, God said, "In thee shall all families of the earth be blessed." Gen. xii. 3. The Scriptures assure us, that this is to be fulfilled, in the last days, in Christ, the true seed of Abraham. David says, "All the ends of the earth shall remember, and turn unto the Lord." Ps. xxii. 27. In Ps. xxxvii., is predicted the destruction of the wicked from the world: when "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." In Ps. lxxvii., God will cause his face to shine, when his ways shall be known upon the earth, and his saving health among all nations; who shall be glad, and sing for joy, for the Lord will govern the nations that are upon the earth; the earth shall yield her increase; God will bless us; and all the ends of the earth shall fear him." In Ps. lxxii., Christ shall "come down like rain upon the mown grass; as showers that water the earth. In his day shall the righteous flourish; and there shall be abundance of peace, so long as the moon endureth. He shall have dominion from sea to sea, and from the river to the ends of the earth. All kings shall fall down before him; all nations shall serve him. All kingdoms shall call him blessed; and the whole earth shall be filled with his glory." In 2 Sam. xxiii., among "the last words of David," he gives a bright view of this kingdom of Christ. His words, from the Hebrew, are, "There shall be a Ruler over men, righteous, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth, by the clear shining after rain." A bright description of the destruction of Antichrist then follows. A comment on

these words of David is found in Jer. xxiii. 26; "Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment in the earth." Also in Jer. xxxiii. 15: "In those days, I will cause the Branch of righteousness to grow up unto David, and he shall execute judgment in the earth." The ruin of Antichrist, and the Millennium, are found in close connexion, in the ancient prophecies. See, as an instance of this, the words of David, following the passage just quoted; of the sons of Belial, fierce and dangerous; who like thorns shall be all burned with fire. And see the sentiment of the whole in Mal. iv., where fire, like an oven, shall burn up the wicked; and the Sun of righteousness shall then rise in his millennial glory. In Isaiah, the two events often occur. Chap. ii. 2; "And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and exalted above the hills; and all nations shall flow unto it." In chap. 11, after Christ smites the earth with the rod of his mouth and slays the wicked; he makes his salvation to fill the world, under the figure of the full harmony of all discordant animals. And the infant shall play upon the hole of the asp; and upon the cockatrice's den; and no evil follows. "They shall not hurt nor offend, in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The next chapter pursues the subject, and closes thus; "Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel, in the midst of thee." In chap. xxiv., after the earth reels like a drunkard, and falls to rise no more; and God has cut off the hosts of the high ones, wicked rulers of the earth, it follows; "Then the moon shall be confounded, and the sun ashamed, when the Lord shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Of the remnant left after the battle of the great day, it is said, "They shall lift up their voices, and shall sing, for the majesty of the Lord." From the uttermost parts of the earth have we heard songs, even glory to the Righteous One." In chap. xxv., after the "terrible ones" are destroyed, it follows; "And the Lord of hosts shall make unto all people a feast of fat things,—of wines on the lees well refined." The covering, long cast over all people,

is now destroyed; God wipes all tears from all faces; "for the mouth of the Lord hath spoken it." In chap. xxxv., "The wilderness and the solitary place shall be glad,—the desert shall rejoice and blossom as the rose; they shall see the glory of the Lord." Weak hands are made strong; fearful hearts comforted; blind eyes opened and deaf ears; the lame leap; the dumb sing. Streams of salvation break out in pagan deserts; habitations of heathen dragons are reduced to beauty and fertility. God's highway is opened in heathen wilds, where there are no more the unclean to pass; but where the redeemed of the Lord come to Zion to obtain joy and gladness. In chap. xl., after the Jews are returned, and the missionary voice has been heard in all pagan wilds; "the glory of the Lord is revealed, and all flesh (then on earth) see it together." This grand theme Isaiah pursues, through his remaining prophecy: samples of which are as follows; "How beautiful upon the mountains are the feet of him that bringeth good tidings;—that saith unto Zion, thy God reigneth." "Thy watchman shall lift up the voice; with the voice together shall they sing; they shall see eye to eye, when God shall bring again Zion." "The Lord hath made bare his holy arm in the sight of all nations; and all the ends of the earth shall see the salvation of our God." "A little one shall become a thousand; and a small one a strong nation." "Behold, the Lord hath proclaimed unto the ends of the earth, Say ye to the daughter of Zion, Behold, thy King cometh." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "I will make thee an eternal excellency." Such strokes of this prophet are many, and transporting. Other prophets give the same. Jer. iii. 17; "At that time they shall call Jerusalem, (the church) the throne of God; and all nations shall be gathered unto it." The last nine chapters of Ezekiel are occupied with this subject, and close thus; "And the name of the city from that day shall be, *The Lord is there.*" In Daniel, after the great image is destroyed; "The stone (Christ) became a great mountain and filled the world." Again, after the beast and popery go into the burning flame, it follows; "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and all dominions shall serve him." In our directory of daily prayer, the first petitions are for this object; "Hallowed be thy name; thy kingdom come; thy will be done on earth as in heaven!"

—which infallibly implies that this kingdom of the Millennium will come.\*

Relative to the *desirableness* of this kingdom in its millennial glory; some predicted *facts* shall be adduced:

1. God will then be universally glorified on earth. Long have the mad world trampled his glory under feet. But then will the Father, Son, and Holy Ghost be, in their equal essential glories, and in their official characters, glorified by man on earth. The days of mad infidelity will have gone by; and great will be the Holy One of Israel in the midst of all the living. Never more will the three in one,—the superintending Father, the mediating Son, and the sanctifying Spirit, be denied or undervalued.

2. It will be a season of salvation. Salvation will no more be despised; and a broad way to hell thronged. "All shall know the Lord." "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "All thy children shall be taught of God." "This is my covenant in those days, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, and for ever." This will *bring* and will *carry down* salvation, from age to age! Let us rejoice in view of that day; and pray, contribute and labor for its advancement.

3. The fatal influence of Satan will then be banished from the world. Long has this father of lies, and of malice

\* "Thy kingdom come." This kingdom is the universal reign of grace in the hearts of all men on earth. For this God's kingdom of providence is preparing the way. The petition is, that this kingdom of grace may soon fill the world. It has existed on earth from the time the first conversion to God took place in our fallen world. And it has been rising in all past ages. At certain times it has made great advances; and such new advances have been marked as the *coming of the kingdom of God*; while yet, this kingdom has been the same in all ages. This fact explains the words of Christ to the Jews; "The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruit thereof;" while yet Christ had preached "The kingdom of heaven is at hand," as though it had not yet come! The former was the administration of the covenant of grace, then in the hands of the Jews; while the latter was the new, the last, the Christian dispensation of the same covenant of grace, which commenced on the day of Pentecost. It further came in connection with the destruction of Jerusalem; as predicted in Mark ix. 1, and Rev. vi. 2. It reached another and higher grade when paganism fell in Rome, under Constantine, in the fourth century. Another still at the reformation from popery. And its last grade on earth it will reach in the Millennium. This is the grade of it for which we pray, "Thy kingdom come."

and subtlety, deceived and ruined the world. Long has he made and governed hypocrites; led Christians to do many improper things; disfigured the church; and led to the wounding of the cause of Christ. Long, through the power of Satan, has the rebuke been applicable to too many good people, "Get thee behind me, Satan; for thou (in this) savorest not the things that be of God; but the things that be of men!" But Satan will then be bound and sealed in hell.

4. Conversions and pure religion will then every where prevail; to the joy of heaven and earth. If one conversion now gives solid joy; what joys will triumph through the earth and heaven, when all the millions on the earth repent? when all are humble, meek, and walk with Christ? Earth will then be a miniature of heaven. "Thy will be done on earth, as done in heaven." Most happily will this be the case, as never was before by mortals known. All Sabbaths and ordinances will then be well improved. "Cry out and shout, thou inhabitant of Zion." "No stranger shall pass through thee any more." "The knowledge of the Lord shall cover the earth."

5. It will be a time of universal peace. "He maketh peace within thy borders." "He maketh wars to cease unto the ends of the earth; he breaketh the bow; he cutteth the spear in sunder; he burneth the chariot in the fire." "They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation; nor kingdom against kingdom; neither shall they learn war any more." All shall enjoy their own possessions, having none to make them afraid. Amazing contrast with all the antecedent ages! The rights of man will be duly esteemed, and held inviolate;—and the golden rule universally kept;—to do to others as we would have them do to us. This will banish all cause of contention, in greater and less communities. Holy love to God and man will bind the world in the silken bonds of concord.

6. Health and longevity will bless the human race. God says of that day, "The inhabitants shall no more say, I am sick." "As the days of a tree, shall be the days of my people; and mine elect shall long enjoy the work of their hands." This, with the virtuous habits of mankind, will produce plenty; and plenty is promised; "There shall be a handful of corn upon the top of a mountain; the fruit thereof shall shake like Lebanon;"—or wave like the cedars. If the top of a mountain yield such an harvest, what

must be the harvest of the well-cultivated field? Other scriptures inform. A man with his cow and two sheep (we are assured), shall have butter and food in abundance. "The oxen and the young ass shall eat clean provender, winnowed!"—hints of vast plenty!

7. Secular governments will all be in full subordination to the benefit of Zion. "Kings shall be thy nursing fathers." "I will make all thine officers peace, and thine exactors righteousness." "Thou shall suck the breast of kings." It will now be felt, that "when the righteous are in authority, the people rejoice." The horrible ages of *dark and crooked* policy of rulers, will then be over! They will no more torment people with *wild, selfish experiments*, in public concerns! And the sentiment, that Christians shall have nothing to do in national concerns, will then have been banished to that world from which it came; and its madness will now astonish the human family! All power and rule will seek the good of man. God's glory, and the public good, will guide and bless the steps of every civil ruler.

8. It will be a time of great *knowledge*. Health, leisure and piety will render study intense, pleasant and successful. These, with best advantages, will cause mental cultivation to exceed every thing before known. Much is meant in the divine promise, "The light of the moon shall be as the light of the sun; and the light of the sun seven-fold, as the light of seven days." "The sun shall be confounded, and the moon ashamed, when the Lord shall reign in mount Zion." "The sun shall no more be thy light by day, nor the moon by night; but the Lord shall be thine everlasting light, and thy God thy glory." "Wisdom and knowledge shall be the stability of thy times." Much in these figures is implied! Knowledge, religious, scientific and ornamental, will be great. "The child shall die an hundred years old" in knowledge, gifts and graces. "All thy children shall be taught of God."

9. Fruits of holiness will fill the world. "Thy people shall all be righteous." "Children that will not lie." "They shall not walk in slander." All will be engaged to do good; and will dedicate all their talents to God. "Upon the horses' bells, and upon the pots in Jerusalem, shall be written, Holiness to the Lord." Or, every thing shall be employed for his glory;—"to eat sufficiently, and for durable clothing." This will bring "joy and peace in believing." "Ye shall go forth with joy; and be led forth

with peace. The mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree." Or, instead of ills which torture man, shall now be every good. Streams of grace shall make glad the city of God. His kingdom will now be "righteousness, and peace, and joy in the Holy Ghost." "With joy shall ye draw water from the wells of salvation." "I create Jerusalem a rejoicing, and her people a joy." "The watchmen shall see eye to eye." "I will turn to the people a pure language, and they shall all call upon the Lord, and serve him with one consent."

10. Vile characters of past times will now be held in merited contempt. "The church shall no longer be called liberal." "From one Sabbath to another, shall all flesh come to worship before me, saith the Lord: and they shall go forth and look upon (or be led to contemplate) the men who have transgressed; and their worm dieth not; and their fire is not quenched; and they shall be an abhorring to all flesh." Great wicked men have indeed immortalized their names; but it will only be with immortal infamy! These are a few hints of the *desirableness* of the Millennium.

What are to be the *means*, and *agency* of its introduction? The *means* are prayer, contributions, and combined effort. Missionaries, bibles, and school teachers must be sent through the world; and this seed must be watered with faith and prayer. It is commanded, "Ye that make mention of the Lord, keep not silence, and give him no rest, till he make Jerusalem a praise in the earth." Zechariah says of these last days, "They shall call every one his neighbor under the vine, and fig tree," or to special social intercessions for Zion. And he tells us of the people of one city, (or village) calling those of another, to the same thing. These are fulfilling! and we must unite in them. When the Lord in glory shall build up Zion, "he will regard the prayer of the destitute, and not despise their prayer." He will do it in answer to their prayer. But their contributions, and combined efforts must attend; no less than our efforts of economy must attend our prayer for *daily bread*. Of this period we read; "till every one submit himself with pieces of silver." "The daughter of Tyre shall be there with a gift." "Kings shall bring presents; Sheba and Seba shall offer gifts." To this "help of the Lord, the help of the Lord against the mighty," we



must come; or sink under the curse of Meroz. "God loveth the cheerful giver." And he says, "Bring all the tithes into the storehouse, and prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

Relative to the *agency* of introducing the Millennium, after the battle of the great day of God; it is believed the converted Jews will be very *active* in it. Paul says, Rom. xi., "If the casting away of them, be the reconciling of the world (bring salvation to Gentiles); what shall the receiving of them (again) be, but life from the dead?" The Jews then, are to be "*life from the dead*," in the final conversion of the world. And this is made certain. In Zech. viii. 23, predicting the restoration of that people, the prophet says; "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you." The thing is here promised,—and doubled as a Jewish superlative,—to show both the *certainty* and *greatness* of the event. For the reason of this, assigned by all the nations,—“for we have heard that God is with you,” see Ezek. xxxviii. and xxxix. In Hosea ii., is the same event. God here gives to his ancient people, restored, the name Ruhamah; whom he betroths to himself. And he gives them also the name Jezreel, the seed of God; and then says, verse 23, “I will *sow* her unto me in the earth. And I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God.” The *ultimate* fulfilment of this, is evidently to be after the restoration of the Jews; and to prepare for the millennial harvest. This harvest God sows with converted Jews; as a man sows his field with select wheat. We find this same thing again in Zech. x. 9, where upon the same restoration of the Jews, and their being brought to “rejoice in the Lord;” God says; “And I will *sow* them among the people: and they (among whom they are sown) shall remember me in far countries; and they shall live, with their children.” Other prophecies—direct to the purpose—might be adduced; but these are enough. And the event is most natural. After God shall have “poured out his Spirit upon the inhabitants of Jerusalem;” and made them “mourn and be in bitterness,” for their treatment of Christ; as is

promised; their souls will glow with love to him, and the souls of men. How readily then, will many of them set forth for the salvation of the heathen world!—while the gentile church will, no doubt, aid this cause of salvation with their noblest powers.

Let us rejoice to see that day approaching; and yield our prayers, contributions, and every effort within our power, to this cause of our blessed Lord. He came and yielded up his life for us: and ever lives to plead for us above. Shall we not then plead for his cause on earth? This is the least return we ought to make. The present is a most interesting period to plead and aid this cause of salvation. It is the great *turning period* between the dark ages, and the Millennium.



## LECTURE XXXVII.

### REVELATION XXI. AND XXII.

#### *A figurative View of the final State of Glory.*

Ver. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone clear as crystal;

12. And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18. And the building of the wall of it was *of* jasper; and the city *was* pure gold, like unto clear glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls : every several gate was of one pearl ; and the street of the city *was* pure gold, as it were transparent glass.

22. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day : for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie ; but they which are written in the Lamb's book of life.

A figurative description of heaven, as might have been expected, closes this book. No literal language can give to mortal man a view of that world. Paul, in his vision of it, heard things which on earth could not be uttered. "How shall ye believe, if I tell you of heavenly things?" "Eye hath not seen, nor ear heard." Heaven then, must be told to us in figures, or not at all. The essential spirit of heaven,—holy love,—may be here known; "God hath revealed it unto us;" but nothing more. "We know not what we shall be." Wise parents converse with children in the language of children. A new heaven and new earth close the history of the church found in Revelation. The earth and its visible heavens form the abode of man in this life. And the figurative view of the abode of the saints in the world to come, is given under the same name, but with the word new prefixed. In that world, the text assures, "there is no more sea." The sea is an emblem of troubles in this life. And "the wicked are like the troubled sea." But in heaven, there is no more sea. The voyage over

the sea of life is finished, and the port, the haven of glory, is made for ever. A new Jerusalem is, in our text, also given,—a new figure of glory. Jerusalem was a type of the church and of heaven. "Jerusalem which is above, is the mother of us all." This Jerusalem above, John saw descending out of heaven, adorned as a bride for her husband. John notes this city by anticipation, in verse 2, but gives a more formal view of it in verse 10. This first hint of it is accompanied with an assurance from heaven that the tabernacle of God is with man; not that heaven has come down to earth, as some imagine; but that the saints are raised to God in heaven. We are elsewhere more literally assured of the righteous being caught up in the clouds to meet the Lord in the air. "The righteous (go away) into life eternal." There are their mansions prepared. "I go to prepare a place for you: and if I go, I will come again, and receive you unto myself." Their dwelling then, will be with God on high; their tears he will wipe away, and every wo. All pains and ills henceforth will cease for ever, and their remembrance will but heighten heaven. All who obtain the place are said to *overcome*. They have a race to run; a battle to fight; or the crown is lost. The "fearful" head the blackest catalogue. Not those who fear their sins, and wicked hearts; but those who fear the cross,—who basely fear to take their lot with Christ, to plead his cause!—"shall have their part in the lake of fire and brimstone, which is the second death." Hell is the second death, the king of terrors.

A detailed account of the new Jerusalem follows, and its figurative descriptions need but little comment. Its descriptions are rich, and worthy of the pencil of Inspiration. Let the reader with solemn devotion find in them the city of our God. Truly it is worthy of the name, "The Lord is there." John beheld its descent as he stood upon a high mountain, to see it to advantage. He hears it called "the bride, the Lamb's wife!" It involves the church, and all her heavenly accommodations; and now arrives the true marriage supper of the Lamb of which the commencement of the Millennium is but a faint type. God who made the sun, and all the worlds of light, is himself the immediate light of the city. Its massive walls are of the richest gems. Heaven will be walled with divine perfections. A measure (usually of reed, but in the present case of gold) gives the dimensions of this heavenly place. The city is 1500 miles cube: its length, breadth and height are the same. Its

walls are 216 feet in thickness; 1500 miles high, as well as the same in length and breadth. Why are the dimensions given? Do they suggest to us the greater number of the saved than lost, when the last day shall settle the account? Babylon (of fifteen miles square) was a symbol of the kingdom of darkness; and the new Jerusalem a symbol of the church in glory. The latter squared, contains 10,000 of the former;—cubed, 15,000,000. Wonderful display of grace, if 15,000,000, or even 10,000, arrive at heaven, to one who sinks to hell! By far the greater part no doubt, have hitherto been lost. But in the Millennium, all shall know the Lord; a little one shall become a thousand; and a small one a strong nation. Christ will then have the dew of his youth indeed!

The magnificence of the city demands attention. Its massive walls appear of solid diamond, except some various gems at their foundation.\* We find there the following: the first layer (the same with the mass of the walls above the foundation), is *iaspis*, diamond. The second, a sapphire; a transparent gem, of pure blue, and some of deep azure, second in value to the diamond, and the second gem in the breast-plate of old. The third, a chalcedony; a precious gem, of a misty gray, clouded with blue, yellow and purple. The fourth, an emerald; of deep green, and very hard. The fifth, a sardonyx; partly transparent, with belts and veins of different colors, the eleventh stone in the breast-plate. The sixth, a sardius; of reddish hue, the first in the breast-plate. The seventh, a chrysolite; of a golden color. The eighth, a beryl; a transparent jewel of bluish

\* Grotius pleads, and with reason, that the gem, called in Greek *iaspis*, must have been the diamond. The name *iaspis* might in latter ages come to be given to the mean kind of gem which now bears this name. But this gem in Revelation called *iaspis*, is expressly there called "a stone most precious, clear as crystal," ver. 11. As the "most precious stone" here, it is taken to denote the glory of God as the light of this city. The modern jasper,—“an opaque mass, debased with a mixture of earth,” answers not at all to this description;—but the diamond accords with it. In Rev. iv. 3, the *iaspis* is taken to represent God in heaven, in his appearance to John. Would not the purest gem be taken in such a case; and not one of the meanest? If the *iaspis*, known in this book, mean not the diamond (which alone answers to the description given here of it), then the diamond is not in this book known, although use is made of twelve precious gems; which cannot be admitted. The gem repeatedly taken to denote the glory of God, and said to be “a stone most precious (the most precious stone, as the diamond is), and clear as crystal (which the jasper is not), may with moral certainty be said to be the diamond, which otherwise is not found among the twelve gems of this book.

green, the tenth in the breast-plate. The ninth, a topaz; a transparent jewel, third in value to the diamond, of a yellow gold cast, the second in the breast-plate. The tenth, a chrysoprasus; of green hue, mingled with yellow. The eleventh, a jacinth; of a violet and purple, very hard and precious. The twelfth, an amethyst; a jewel very precious, of violet bordering on purple, the ninth in the breast-plate. The combination of these gems in the foundation of these walls of glory, twelve rows of them one above the other, and of sufficient width to appear proportionate in those vast walls, must have given the most overwhelming view of magnificence. This is a building indeed not made with hands, eternal in the heavens!

The walls of this city have twelve gates; three on each of the four sides; and each gate of solid pearl, a hard white and most precious substance; so precious, it is said, that a Persian emperor has a pearl of the value of four hundred and forty thousand dollars. The true pearl is very rare; but is much counterfeited, and false pearl is abundant. Most fit emblem is the true pearl of the gate of heaven, the real grace of God in the soul!—and how great the multitude who think to enter heaven, while their pearl is but counterfeit! Such will be excluded. God and the Lamb are both the temple and the light of this heavenly city. Or the glory of God and of Christ will be seen and enjoyed without the need of such means as are necessary to the Christian life in this world. The kings and nations of the redeemed bring their glory into this city; or they find here all their glory, all they need or wish. Never shall night be known there; all need of sleep, all weariness will eternally flee. Every soul will burn with pure seraphic flame of love, and will move in perfect obedience, activity and perseverance; while nothing can enter there which defileth, or maketh a lie, and none but those whose names are in the book of life. Nothing will ever disturb their bliss, or endanger their glories. The wicked have ceased from troubling; and the weary are at rest. Every wish will be accomplished, and the boundless craving of every soul filled in God. Streams of his heavenly love will flow into their souls as from an eternal inexhaustible fountain. Their union and fellowship with angels will be perfect and most delightful. And their knowledge and fellowship with all the holy family of men, will be perfect and most enrapturing. Their union in songs of praise will constitute a heaven indeed. Their songs for ever will be new, and rich; for ever will their holy souls

flow forth in acts of purest love and holy praise. "Worthy is the Lamb, who was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. For thou wast slain, and hast redeemed us to God by thy blood out of every nation, and kindred, and tongue, and people, and hast made us unto our God kings and priests, and we shall reign with thee for ever and ever!" Length of time will never abate, but increase their glories. Their powers will enlarge, and will lead them to perceive new glories and wonders in God, in his perfections and works, in his great work of redemption, and all his plan of providence to fulfil and perfect it.

Christians, prepare for that blessed world of glory. Have this world under your feet, and let your hearts and conversation be in heaven. Secure that bliss, and live in preparation for it. Pity and pray for the many who prize it not, and are neglecting the great salvation. May a foretaste of that heavenly inheritance make you dead to sin, and to this world; and ardently desirous of being clothed upon with your house from heaven!

#### REVELATION XXII.

Ver. 1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

The description of the heavenly city continues. It is a great beauty and excellency of a city to have a beautiful river rolling through the midst of it. This was the boast and bliss of ancient Babylon. This was one of the glories of the primitive Paradise. It was the finishing glory of the mystical city of God, described in the closing part of the prophecy of Ezekiel,—the name of which city is, "*The Lord is there!*"—that it had a river issuing from its sanctuary, which soon becomes deep and large, and from the city takes its direction "toward the east country, through the desert" of a lost world, carrying healing and life wherever it comes. This is the type of the pure river in our text. In Ezekiel, it blesses the earth in the Millennium; in our text, it blesses heaven in eternal glory. Relative to its blessing in time, the Psalmist says, "There is a river, the streams whereof shall make glad the city of



God." "For there (says the prophet) shall the glorious Lord be unto us a place of broad rivers and streams. The symbolic city of God in the world of glory does by no means lack this blessed accommodation and beauty of a city. We find here the pure river of the water of life, clear as crystal, proceeding from the throne of God and the Lamb! Shall we say, this indicates at least that a mighty stream of holy love is ever flowing in heaven into every soul, after the well of water, within the saints in this world, shall there have sprung up into everlasting life! The water of life, obtained by the people of God here, will there become pure, clear as crystal. Says Paul, "without spot, or wrinkle, or any such thing." The saints will there be pure as God is pure; and this pure life will flow from God alone. As Ezekiel's river issued from under the threshold of God's temple; so this pure river flows from the throne of God and the Lamb. God and the Lamb then, have *one throne*! They are one; and salvation in glory flows from this one God. Shall we say, this river of life embodies the holy love which is founded in the infinite Three in One; and thence flows forth through all the world of glory? This love, undying and untiring love, fills every soul, and nerves the countless throng.

Ver. 2. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the trees *were* for the healing of the nations.

The figure assures us, this pure, this crystal river glides smoothly down the midst of the broad chief street of the heavenly city, and a sufficient part of the street is found on the one side of the river, and on the other; a street coming to the river on each side of it, and going thus through the city of fifteen hundred miles. At that side of each of these streets which is next the river (and thus on each side of the river) is a row of trees called here the tree of life. In these two rows of the tree of life, are found twelve different kinds of delicious fruit; either the whole of which twelve kinds, or one of each kind, is produced once a month; and thus the fruit is various, yet continual. And the leaves of this tree of life are noted as medicinal; and they are thus either a full remedy against all creature weakness which might otherwise occur; or it is spoken after the limited conceptions of man in his feeble

state on earth; or both. There will be no sin or pain in heaven. But, for aught we know, means of strength and agility may there be furnished and delightfully improved. So the text seems to hint. As to the tree of life; there was such a tree in the ancient paradise, which seems to have been designed a sealing pledge of eternal life to Adam, had he continued obedient till the close of his season of probation. This is implied in what is said of that tree, and particularly in the reason given for setting an angel with his flaming sword, to keep the way of the tree of life, "lest Adam should put forth his hand, and eat of the tree of life, and live for ever!" It is then, a sacred seal of *living for ever*. This seems to be the design of it in God's holy Paradise above. The inhabitants are sealed to certain eternal life by these long and beautiful rows of the tree of life on the sides of their great street. The infallible pledge is thus abundant and most common,—adorn- ing the principal street of the heavenly city. What shall we say of its "twelve manner of fruits?" Do they allude to the great variety of the subordinate sources of bliss in the world of glory? God and the Lamb will be the great and never-failing source of bliss. But no doubt God will there furnish to his rational family subordinate sources of blessedness, in the glories of the place, the variety of employments, and the many displays of his unbounded riches, in the ages of eternity. Every analogy of reasoning assures of this. The rich and most magnificent variety of the descriptions of this city assures of the fact. And the twelve manner of fruits, monthly produced, may and probably do allude to it. "And that he may make known the riches of his glory on the vessels of mercy, whom he had afore prepared unto glory." The sources of divine beneficence in heaven will never be exhausted, but will no doubt bear at least twelve manner of fruits every month, in boundless duration. Here is a pledge against satiety; a pledge that none will ever there be cloyed; that songs of praise will be for ever new!

Ver. 3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name *shall be* in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever.

Not the least effect of the curse on fallen man shall there remain; while the far greater glories, made by divine grace to result from the curse, will be eternally seen, felt, and enjoyed. The throne of God and the Lamb (identified as the same) will be ever perfectly in view, with lustres and glories as far above present human conception, as heaven is above the earth. And all the inhabitants,—servants of the Almighty,—will serve him not only in sinless, but in most exalted perfection. “And his servants shall serve *him*!” viz. God and the Lamb. They then, are *one*. And the account seems to indicate that the man Christ Jesus will appear seated on that throne, ever visible in this city; and, as “the fulness of the Godhead bodily dwells in him;” so in this way the invisible God will be seen and worshipped in the ages of heavenly glory. “They shall see *his* face,” i. e. the face of God and the Lamb. They will literally behold the face of Christ, and will know and feel that it is the face of “God and the Lamb.” His name being in their foreheads may have its fulfilment in a *countenance* (possessed by every one) exclusively heavenly! A countenance beaming with their holy fire of love, and their ineffable glory enjoyed! a countenance which shall thus inform whose they are as effectually as if God’s name were inscribed in large capitals upon their foreheads. A most beatific glow of ineffable light from God himself, will eternally exclude all need of artificial lights, and of any thing like our natural sun. It is the power of God which renders artificial lights, and even the sun luminous: and that almighty power can as easily give the light without any thing like these natural means,—as will be the case in the new Jerusalem. “God is light.” He is the eternal source of light, natural as well as moral. He can, and it seems he will furnish all the glorious light of the new Jerusalem without any means, but from his own immediate power. There shall be no candle, nor sun; but “the Lord God giveth them light.” “And they shall reign for ever and ever.” This seems to be said of the blessed inhabitants. They will reign in a full government of their own spirits and powers in holy and perfect obedience to God. And they will reign in a perfect fellowship with God in Christ, in his eternal reign. But the millions of ineffable particulars of their glories thus given in general, must remain hid from mortals, till the curtains of time shall be drawn. “We know not what we shall be; but we know that when he shall ap-

pear, we shall be like him, for we shall see him as he is. And every man that hath his hope in him, purifieth himself, even as he is pure."

Ver. 6. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

The infallible veracity of this divine Revelation is here confirmed by God himself. The Lord God who inspired all the prophets, gave this Revelation by the mission of a special messenger from heaven. All then, shall be fulfilled, and that "shortly." These are "things which must shortly be done." The series of these things predicted in the Revelation, have been moving on the swift wings of time now for about eighteen hundred years; and the whole will surely be accomplished. At the close of all things earthly, their time and their duration will appear in the light of eternity as nothing! But if the things in the Revelation are true and faithful,—the true sayings of God, revealed to his servants here below;—none have any right to neglect, to disbelieve, or to undervalue them. They have all the divine authority of the other prophecies. They are a rich concluding scene of our holy oracles. And those people give but poor evidence of being the servants of God, who neglect, slight, or undervalue them! Yet what multitudes have done it, not only of the great mass of the impenitent world, but of professors, and even teachers! Many such have felicitated themselves in a way similar to the following:—I know nothing about the Revelation! I never pretend to study it! There are other parts of the Bible enough, plain and practical; I am content with them, without troubling myself to attempt to learn such mysteries! The neglect is thus assumed as a high piece of wisdom and human discretion! What gross impeachment of the divine wisdom and benevolence, in giving the Revelation, and the other prophetic parts of the word of God!

Ver. 7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Jesus, the Lord of glory, here speaks and calls the at-

tention of man, "Behold!". What follows is of the deepest interest. "I come quickly!" He will come to judge the world in righteousness. It is far worse than in vain, to say, "Where is the promise of his coming?" Our God shall come, and shall not keep silence. "A fire devoureth before him; and it shall be very tempestuous round about him." The coming of this event is said to be quickly. Should it be protracted ever so many thousands of years,—those thousands of years, when gone, will appear in view of eternity, short indeed! This warning of Christ then, should be impressed on our hearts every day and hour of our lives! Looking for, and hasting unto the coming of our Lord Jesus Christ,—of the day of God,—in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; and the earth and all the works therein shall be burned up. Ye Christians; seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness? especially considering that our individual death is essentially all one to us as the coming of that great and last day? And this may be very near, and cannot be far distant. Death is to each saint the return of Christ to take him to himself. And Christ says to each one, "Be ye also ready; for in such a day as ye think not, the Son of man cometh." Connected with this warning in the text is the promised blessing to him "that keepeth the sayings of the prophecy of this book." What may this imply to those who keep them not, and know them not? Who feel a disrespect to this delightful study? The Saviour commences and ends this book with this same sentiment. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." Chap. i. 3.

Ver. 8. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

The apostle here mistakes the angel for Christ; and his devout soul was going to prostrate itself at his feet in holy worship; but the angel forbids. It is impious and false to

say, as some have done, that this was not true worship; nor was the worship paid to Christ (in the numerous instances recorded) true worship; but mere compliment which may be paid to a creature! John here designed it, and Inspiration here represents it, as true worship: and, as such, it is here forbidden, and directed to be paid only to God. This thing gives a new decision to the proper and infinite divinity of Christ,—who ever receives worship both in earth and heaven, and never forbids it. The probability that this angel was the prophet Daniel has been noted in the second lecture. “I am thy fellow-servant, and of thy brethren the prophets.” If this messenger be one of the prophets, Daniel seems most likely to be sent on this message, to illustrate his own ancient prophecies, as the Revelation has done.

Ver. 10. And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

As though he should say: View not this book as sealed up; and let it not be thus viewed. It is given for immediate and faithful practical improvement. For its events have already commenced; they will swiftly proceed; they will be finished; and the time even of their completion may now be said to be at hand. No time then, is to be lost, as to understanding and improving these visions. Let them be viewed and improved as given and thrown open for this very purpose.

Ver. 11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

When this heavenly city shall come; or the death of any individual shall arrive, which is the same thing to him; all things then shall settle into their eternal and immutable state. The moral character and the state of all shall then be found to be eternally fixed. None shall ever more pass from one kingdom to the other. There shall be no more transition from bad to good; nor from good to bad. The day of grace to the wicked is ended; and the day of trial to the good shall be found eternally closed. “The things that are unseen are eternal.” “Whatsoever thy hand findeth to do, do it with thy might: for there is no work,

device, knowledge or wisdom in the grave whither thou goest." Or there is no probationary work to be done after death.

Ver. 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

As though Christ should say, I again give the warning, that I shall soon come; and I shall then judge all men; and give to every one as his works shall decide his character to be. I shall reward no Christian for his works, as a legal ground of reward: for heaven is a gift of mere grace, on the ground only of what I have suffered and done. But every saint shall have the *measure* of his reward in *exact proportion* to his holy obedience; and the enemy shall be punished both for and in proportion to his crimes.

Ver. 13. I am Alpha and Omega, the beginning and the end, the first and the last.

This is the Judge, and is Christ; who reiterates this most positive assurance of his underived eternal divinity. Striking it is, that this annunciation of his divinity should be annexed to the declaration of his soon coming to judge, and to reward or punish. What is man, that he should contradict such decisions of the divinity of Christ!

Ver. 14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

While holy Christian obedience is not the legal ground for entering heaven; it is essential to it, being the constituted title of the saints to glory, and their preparation of soul for it. The commandments of God in the text are the precepts of the gospel,—repentance, faith, submission, reconciliation, holy obedience, following the Lamb. These are the commandments of Christ alluded to when he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Such shall enter the gates of the new Jerusalem, and eternally feed on the rich fruits of the tree of life.

Ver. 15. For without *are* dogs, and sorcerers, and whore-

mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Behold here the contrast of the character and state of the wicked! How destitute of honor, as well as of bliss! Think of the appellations Christ here gives them! And they are without the city of God, the walls of heaven! They will appear plunged in the burning lake.

Ver. 16. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

The first verse of this book assures us, that it is "the Revelation of Jesus Christ, which God gave unto him, and he sent and signified it by his angel to his servant John." In our text, drawing to the close of the book, he reiterates the same sentiment,—announcing himself at the same time, both David's God, and David's son!—The true star that was to arise,—the bright and morning star. Truly his rising on our lost and dark world has ushered in the gospel day. And it will not fail to usher in, in due time, the sunrise of the millennial day; and the eternal day of the world of glory. Glory to God for this great gift! Thy beams shine glorious on our fallen world. May all on earth be filled with grateful praise. O wretched men, whose proud, rebellious hearts shut from their sight this bright, this morning star!

Ver. 17. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

So kindly and powerfully is man invited to partake of all this grace and glory. The Spirit of God in his word, and in his kind whispers, invites. The bride—the true people of God—invites. They invite by their conversion, their holy profession, their Christian lives, and by their verbal entreaties. All who hear, all who thirst, all who will, are urged to come and take of the water of life freely.

Ver. 18. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add



unto these things, God shall add unto him the plagues that are written in this book ;

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Just as the sacred volume is closing, this awful caution is added. Among the last rays of the blessed light of our sacred oracles sparkling from the heavenly glory, is this admonition given, like the cherubim and the flaming sword, turning every way, to keep this, our precious tree of life, from the polluting touch of unhallowed innovators! "Add thou not to his word; lest he reprove thee; and thou be found a liar." If you add, diminish, or alter, it shall be at the peril of your souls,—of your eternal salvation. Many wretches have thus shut themselves out of heaven: many more probably will do it. Let man beware! As well may he, blaspheming, think to grasp the thunderbolt, and tear it from the hand of Omnipotence, as to alter or pervert the word of God, and prosper. Let men who attempt to explain away the doctrines of grace;—men who dare to thrust their own fond peculiarities into the place of divine decisions;—men who discourage plain Christian duty;—all innovators, who turn aside to crooked ways,—at this divine denunciation tremble, and desist from their presumptuous madness! Their part being taken out of the book of life, is spoken of after the manner of man, as branches *in Christ* that bear not fruit, are taken away; and as a righteous man, turning from his righteousness, and committing iniquity, is lost! Such an one was in Christ only by profession and privilege. In the same sense only was he righteous; and in the same sense only is his name, upon his perverting the sense of the Bible, taken from the book of life. But in fact he only proves himself a hypocrite,—shows that he was never truly in Christ,—that he was never truly a righteous man,—that his name never was in reality in the book of life! Such language is well known in the word of God.

Ver. 20. He which testifieth these things, saith, Surely, I come quickly; Amen. Even so, come, Lord Jesus.

A third warning, of the same tenor, in this chapter, is here subjoined, as the last words from the mouth of Christ,

till he shall come. And he closes with the confirmation of *Amen*. O when will men believe, and feel, and improve such a decision? Lord Jesus, make this, thy concluding sentence, like fire, and like a hammer, to break and to melt our hearts into devout attention, and holy preparation for thy coming! The holy heart adds, in filial ejaculation, "Even so, come, Lord Jesus!" Here are those "who love his appearing;" and their crown of righteousness is sure.

Ver. 21. The grace of our Lord Jesus Christ *be* with you all. Amen.

Our inspired volume thus closes in a holy benediction;—that the grace of Christ may rest on his church and followers. Thus closes the Revelation; and thus close the sacred oracles;—after furnishing a Pisgah's top to behold the promised land,—an exceedingly high mountain, to give a clear view of the new Jerusalem. Who would not most devoutly and gratefully ascend this mount of God, though the ascent be steep and laborious! Let us see that we possess the spirit of that world of glory: then we shall ere long be there in the bosom of eternal love, where all are kings and priests to God and the Lamb for ever. O fallen man, drop the world under thy feet, and seize thine inheritance in heaven! Seek those things that are above, where Christ is on the right hand of God. Learn to say with Paul, "Our conversation is in heaven." Repent, believe, and walk in the commands and ordinances of the Lord blameless. "This do, and thou shalt live." Then you will find your mansion in the new Jerusalem, when earth and time shall be no more! Sinners, awake, and fly to Christ; or you will find yourselves eternally shut out of this city of God. If you once find the door shut, it will never be opened, and none will be able to deliver!

## LECTURE XXXVIII.

### *Harmony of the Revelation. Or its Events in their chronological order; in Sections.*

1. As Jesus Christ is the *life and soul* of the Apocalypse, and of the Bible; it might be expected that one of the two divisions of this book would commence with the birth of his human nature. And we find that the second division does thus commence; including also the spiritual birth of his chosen seed. This we have in the "*Wonder*" in the visible heaven,—a woman clothed with the sun. Chap. xii. 1.

2. The devil presents himself in terrific form and attitude, to destroy Christ, and his cause. This he attempted to do by Herod,—by the infidel Jews,—by pagan Rome,—and others. Chap. xii. 3, 4.

3. The Saviour was born, and was safe. And his spiritual seed are born, in unbroken succession, and are protected of God, as though taken up to his throne; where the Saviour reigns in glory. Chap. xii. 5.

4. The glorified Saviour, beholding the banishment of his apostle John in the isle of Patmos, makes to him the visit on the Lord's day, and gives to him his Revelation, related in chap. 1.

5. Seven epistles he there delivers to him, one to each of the seven churches then in Asia Minor; not prophetic; but simply admonitory. Chap. ii. and iii.

6. Scenes of providence, then future, were next to be unfolded for the benefit of the church on earth. To prepare the way for which, a view was given to this apostle, in figures, of various of the characters and things that should appear in this book. The plot of this exhibition was laid in a world beyond an opening, seen in vision, in that vault of the sky which bounds our sight looking upward. A voice from this opening called John to ascend to it, which he did. And he there beheld what he relates in chap. iv.

7. A book, of ancient form, he beheld in the right hand of God the Father, sealed, and thus unable to be read by creatures. Search was made for one able to open the

book; and no creature in the universe was found able. But one in God was found able; upon which a grand hallelujah was sung by the intelligent creation. Chap. v.

8. A series of judgments on the infidel Jews and pagan Romans, was now to be predicted in six of the seven sealed leaves which composed the book in the right hand of God; which six scenes should extend from that time to the overturning of paganism in the empire, in the fourth century. The Jews and Romans had put to death the Lord of glory: and these judgments of six of the seven seals should pursue them, till the empire became Christian.

9. The first should be the destruction of Jerusalem, and the Jewish commonwealth; and a notable propagation of the gospel. Seal I, a white horse &c., chap. vi. 1. Christ rides forth in majesty, conquering and to conquer.

10. After the Jews, who remained of that destruction, and were dispersed in the empire, had become numerous; they were enraged at the idolatry of the Romans, in the reign of Trajan and Adrian, second century, and rose and slew nearly half a million of the people in the provinces: and they, in turn, had a larger number destroyed. Seal II, a red horse, &c., chap. vi. 3, 4.

11. After a season, a tremendous famine swept over the empire, in the time of Antonines. Seal III, a black horse &c., chap. vi. 5, 6.

12. After another respite, new civil wars arose, with pestilences, and attacks of wild beasts,—wolves, tigers and lions, making war upon man, in the reign of Caracalla. Seal IV, a pale horse, &c., chap. vi. 7, 8.

13. Nine bloody persecutions of the Christians had taken place in the empire, and the tenth (and last under paganism) was pending, as well as the revolution from paganism: to denote which, we have Seal V,—the souls of the martyrs under the altar crying for retribution; to whom God there replies. Chap. vi. 9–11.

14. A revolution took place early in the fourth century in the Roman empire, from paganism to Christianity, by the emperor Constantine. Seal VI, an earthquake, and figures borrowed from the dissolution of the world. It was a type of that final dissolution, as well as of the battle of the great day of God. Chap. vi. 12–17. Thus Jesus Christ, once their captive on the cross, conquered first the infidel Jews; then their masters, the Romans. Here was the deadly wound given to the imperial head of the beast. Chap. xiii. 3.

15. A peace of fifteen years—and to some degree for forty years,—ensued in the empire, which the Spirit of grace improved to seal multitudes for God:—denoted by four angels holding the four winds—or causing the deferring of the northern invasions then pending, till this sealing was accomplished. Chap. vii.

16. Although such judgments had been executed on pagan Rome, and the empire was now become nominally Christian; yet the seas of blood there shed should bring down heavier judgments, and from enemies *without*, as the judgments of the six seals had been from enemies *within*. These pending judgments were prefigured by the blowing of trumpets by angels, under Seal VII. This opens with a silence in heaven of half an hour; indicating high expectation, and the greatness and length of the next events. Seven angels, with each a trumpet, present themselves. But they stand inactive, till an exhibition is made of the *fact* and the *power* of the intercession of Christ in heaven; and of the power of the prayers of the saints (thus rendered acceptable) in judgments on the foe,—further avenging the blood of the martyrs. Chap. viii. 1–6.

17. Countless swarms of wild nations from the north next poured in upon the northern provinces of the empire, with horrid devastations and revolutions. Trumpet I, hail and fire. Chap. viii. 6, 7. The name *Christian* will not secure the impenitent guilty; nor save the erring Christian from chastisement.

18. After a season, an army of Vandals from the north, who had planted themselves in Africa, took and plundered the city of Rome; noted as “the seat of empire and of gods.” Trumpet II, a burning mountain cast into the sea. Chap. viii. 8, 9. The place where Paul was beheaded, and so many martyrs had bled for Christ, should now welter under the full weight of a burning mountain of wrath and other judgments.

19. After another respite, the blessings and lives of the people of the provinces were rendered *bitter*, by an invasion from Germany, headed by Odoacer, and putting down Momylus their last emperor; also by a revival of the Arian heresy, which violently persecuted the church of Christ. Trumpet III, the star wormwood falling on the rivers. Chap. viii. 10, 11. God will make men know that it is an evil thing and bitter, to contend with him. He has ways enough to do it.

20. The empire still enjoyed some degree of comfort,

as being under rulers and magistrates of their own ancient order; and the city Rome yet having some preëminence. But ere-long, these were swept away in the fall of the empire. Belisarius, general of the eastern emperor, seized upon Rome. The city had been taken and retaken five times in twenty years;—when it was reduced to a level with the other cities; and the exarchate of Ravenna was set up. Trumpet IV, darkening the heavenly luminaries. Chap. viii. 12, 13. The empire, long defiled with blood, should fall. Christ's crucifiers fell beneath his sword! the Jewish traitors first; and then their masters; without whose aid the deed could not be done, as the Jews had not the power of life and death.

21. The horrid delusion of Mohammed next arose to execute wrath on apostates, and Jews, in eastern nations: the first wo. Trumpet V, a falling star unlocking the bottomless pit, and letting out a darkening vapor, with locusts;—armies of Saracens. Chap. ix. 1-11.

22. At the same time arose also the man of sin, the papal delusion, in the seventh century;—two grand pillars of the kingdom of Satan on earth; which gave a tremendous horror to the first wo-period. Popery was denoted by leaving unmeasured the outer court of the temple. Chap. xi. 1-6. It was unmeasurable abomination!—And by the depression of the two witnesses. By the war in heaven. Chap. xii. 7. By the second beast, and its making an image to the first. Chap. xiii. 11 to end. And by the infamous harlot reigning over the kings of the earth. Chap. xvii. See also 2 Thess. ii.;—the man of sin.

23. The rise of the Turkish empire in the 14th century, is next given;—the great and last supporter of the system of Mohammed. Trumpet VI, or wo second,—loosing four angels bound in the Euphrates; removing the restraints from the four Turkish sultanies, which had prevented their formation into an empire. Chap. ix. 13 to end.

24. The seven last vials of wrath were to occupy the space between this and the Millennium; the seventh trumpet, and seventh vial being the same: each closing its septenary, found in its division of the book. Providence clearly prepared the way that the 16th century should open with scenes of terror to the papal see; which scenes of terror were denoted by seven angels presenting themselves with each a *vial* or *cup* of wrath to be poured on the enemies of God. Chap. xv. and xvi. 1.

25. Early in the 16th century, Martin Luther was raised

up to commence the Reformation. Vial I, on the papal earth, exhibiting a *sore*;—or showing the whole to be a system of filthy hypocrisy. Chap. xvi. 2. This hurled the dragon from his papal heaven; chap. xii. 8-12. It was the appearing of the Lamb on the mount Zion. Chap. xiv. 1-5. God then took papal Babylon in hand, to plunge her, in a course of judgments, from her zenith, to her final ruin.

26. In providential aid of this mighty work of taking off the mask from the papal harlot, a furious war broke out between Charles V., emperor of Germany, and Francis I., king of France, of which Italy was the seat; and it raged for half a century. This shielded the reformers from the thunders of popery. Vial II, on the sea, and turning it to blood. Chap. xvi. 3.

27. After this war was closed, and great pains were taken, by the fatigued and exhausted powers, to establish a permanent peace; the fires of a train of most senseless wars broke out among the papal nations, and continued to rage, under one idle pretence or another, for most of the 17th century;—which was a most bloody dashing of the nations against each other. Vial III, on the rivers and fountains of water, and turning them to blood, in retribution for their slaying the people of God. Chap. xvi. 4-7.

28. A most interesting event had early in this century occurred:—the flight of the flower of the church from the persecutions and oppressions of old lands, to the wilds of America, for the enjoyment of the rights of conscience and religion;—but, providentially, to form a cradle for religious and civil rights, for the renovation of the world. Chap. xii. 14, the second flight of the woman to a wilderness for preservation till the Millennium.

29. The protestant kings of Europe gave full protection to their people from papal rage; some of the papal kings in a measure did the same. Most of the papal revenues they dried up; and the Jesuits were banished from their realms. Vial IV, on the sun, that it should scorch the pope and hierarchy as with fire. Chap. xvi. 8, 9: all which things wonderfully hurried on the papal see toward utter destruction. This led them to blaspheme God. And a system of blasphemy was soon matured in deep caverns, under the secret of free masonry; which led to a most bloody eruption.

30. The infidel revolution in France, of 1789, having been matured in dark caverns, in the Voltaire and Weisshaupt system of infidelity and disorganization,—under the

name of Illuminism,—now burst forth and astonished the world. It had been planted in not less than twelve nations in Christendom, with a view to produce revolutions—like that in France—through the world! It occasioned a war in Europe of 25 years; and destroyed (it has been calculated) not less than ten millions of the human family. Vial V, on the throne of the papal beast, and filling his kingdom with darkness. The pope was violently put down, and put upon a pension for his mere sustenance: but was, after some time, in a degree restored by Bonaparte, on principles of his own policy. Chap. xvi. 10, 11. Here was the descent of Christ with his seven thunders, chap. x.; his descent also in chap. xviii.; the floods from the mouth of the serpent, chap. xii. 15; the healed head of the old pagan beast, chap. xiii. 3-6; and the rise of the beast from the bottomless pit, chap. xvii. 7-11; an event well remembered by all people of much age, of this generation.

31. Soon after the opening of these horrors, the second Pentecost, so called, occurred in London, in 1795, in a commencement of the missionary events of this day. Chap. xvi. 6. the flight of the angel in the midst of heaven (the church) to preach to all nations. See parent texts of this event, Matt. xxiv. 14; Isa. xi. 11, 12; and xviii. 3; and xxvii. 12, 13; Dan. xii. 4; Joel ii. 1; and iii. 1.

32. The noted expedition of Bonaparte into Russia utterly failed; the tides turned against him; and his dynasty was crushed. Wars for a time ceased; Zion smiled with joy; and the cause of French intrigues for the speedy infidel revolution of the world, stood aghast! Some conceived the Millennium had come: but two vials of wrath were then still future. Chap. xii. 16; the earth opening her mouth and swallowing up the floods. God will confound every enemy: and pour upon his friends salvation.

33. The Turks, God in mercy to Zion, next took in hand. The oppressed Greeks commenced the scene, and made the bloody giants to tremble. The autocrat of the north followed up the charge; next the pacha of Egypt; and fires, earthquakes, plagues, and a volley of judgments, reduced that bloody power to feebleness. Chap. xvi. 12; the river Euphrates dried up.

34. The devil, in rage at the swallowing up of his floods, commences a new war with "the remnant of the seed of the woman, who keep the command of God, and have the testimony of Christ." This brings him peculiarly to



the region to which the woman fled, which is now to be the seat of his war, by his three unclean spirits like frogs. Chap. xii. last, and xvi. 13, 14.

35. The next event predicted is the flight of a second angel through the midst of heaven, loudly proclaiming, Babylon is fallen, is fallen. General attention is here called to the divine warnings that are given of the fall of papal Babylon, and of the great events attending and following it. It is a calling of the attention of people to the signs of the times, the fulfilments of prophecy; a duty long and criminally neglected. God will awaken Zion to it. Chap. xiv. 8.

36. Another angel soon after flies, calling on people to be separate from the abominations of the day; or they shall drink of the wine of the wrath of God. Chap. xiv. 9-11. This warning voice follows the other of course, in the duties of Zion.

37. This pungent denunciation awakens the rage of the infidel world. Some warnings there follow relative to "the patience of the saints;" and that "blessed are the dead that die in the Lord from that time." The speedy coming of Christ on his white cloud, and with his sharp weapon of indignation, gives acuteness to the warning:—as do the following upon the same period:—the bitterness of the little book when eaten, chap. x. 9-11; and the slaying of the witnesses, chap. xi. 7-10. For such scenes let Zion be prepared.

38. The slain witnesses, after a short time, revive, and ascend up to heaven, in the full sight of their astonished beholders and persecutors. Chap. xi. 11, 12.

39. A new scene of judgment is thundered upon the enemy, prostrating a tenth part of their system with immense slaughter; a small earnest of their fatal ruin then at the door. This arms their consciences with thunderbolts, and forces from them some acknowledgment of the Almighty Power whose wrath they dread: while the devouring pit of full perdition now yawns to receive. Chap. xi. 13.

40. Christ now gives his last warning voice before he strikes,—reminding of his predicted coming as a thief; Matt. xxiv.; Mark xiii.; Luke xxi., and 2 Thess. ii.; chap. xvi. 15. See also Isa. xxvi. 20, 21.; Zeph. ii. 3.

41. The three unclean spirits like frogs, spirits of devils, having gathered the antichristian world to Armageddon; the battle of the great day of God opens, and finishes the,

scene at once. Chap. xi. 14 to end; xiv. 14 to end; and xvi. 16 to end; and xix. 11 to end.

42. Satan is now bound and confined to hell, and Christ's salvation fills the world. Chap. xx. 1-6; xi. 15; and xix. 1-9; and Lect. 36 of this Key.

43. At the close of the glories of the Millennium, Satan is again let loose to go out and deceive the nations. An apostasy over the whole world takes place. Gog and Magog move on the face of the earth, in the last effort of Satan before the final judgment. Chap. xx. 7-9.

44. The day of judgment now opens upon the world, in a moment, in the twinkling of an eye. The ineffable throne of Christ for judgment is presented in all its glory. The dead are raised; the living changed; the final separation is made; all stand before Christ to receive their eternal destinations. Chap. xx. 11 to end.

45. A figurative description of heaven is next presented; and such warnings from the mouth of Christ as become the closing of the sacred book. Chap. xxi. and xxii.

Of such amazing interest to man is the Revelation. It reflects, as a perfect mirror, the essence of the Bible. It gives a most striking view of God the Father, Son, and Holy Ghost; of his government of the world; of his care of the church; his view and treatment of her enemies; his faithfulness to his friends; their safety; and of the danger of contending with him. God here kindly foretells, for the benefit of his people, the events of the Christian era most interesting to his church; that they might be prepared to meet them; and might have their faith, hope, confidence, zeal, and devotion enriched and perfected.

The direction, "Seal not the saying of the prophecy of this book; for the time is at hand," should be heard and obeyed. It means, Say not the book is sealed, and cannot be understood. For this is an insult upon the Spirit of prophecy. Treat not the subject thus. Blessed are they that read, and understand, and obey. Warnings of God thus kindly given to man, are needed, rich, and should be well improved. Signs of the times should catch the eye and heart; and stimulate to caution and obedience. Neglect is impious, base ingratitude. And it is no less cruelty to man. It is time to prepare for the scenes that are coming upon the earth. This will prepare for the great and final judgment, for which we should immediately and ever be prepared. Rewards of glory are the gift of grace; and are secured by faith alone; procured only by Christ's

righteousness. But they will be graduated by our Christian fruits. Christ will "give to every one *according* to his works." Judgment and eternity will show that to have sought first the kingdom of God and his righteousness, was indeed the one thing needful. And this fact will brighten in the soul, whether in bliss, or in wo, for ever. But then the day of probation will be past. "He that is holy, shall be holy still; and he that is filthy, shall be filthy still." Saints will rise, and sinners will sink in the results of their choice in time, ages without end. The one passing from glory to glory; the other from one degree of horror and torment to another, for ceaseless ages. Now is your time, O saint, to brighten your crown. And now is your time, O sinner, to obtain that crown, instead of plunging yourself into endless wo. Look, O mortals, on the heaven described in the close of the Apocalypse. Read and consider its bright glories;—how far beyond all that is earthly. Grant it may not be a literal delineation; but it is the best man is able to conceive; and the reality will be far from falling short of it. O lose not such a world, for one that is at best but vanity and vexation of spirit!

**"And his Name shall be called Wonderful."**

Things deep and high as heaven, and to man dark,  
 In Jesus meet, and richly harmonize.  
 May these be ever graven on my heart!  
 Christ is the *life* and *soul* of Revelation.  
 In him its rays converge. He is the soul  
 Of the Apocalypse; that closing touch  
 Of the Almighty's hand to his blest book.  
 He is Immanuel, known as God with us.  
 One of three equal Persons found in God:—  
 Equal in nature; not in offices  
 For man's salvation. God reveals himself  
 To man, as Father, Son, and Holy Ghost.  
 The Father over all superintends.  
 The Son deigns to redeem and mediate.  
 The Holy Ghost to sanctify and seal.  
 Three in one Godhead, indivisible.  
 The Son the way and only way to God.  
 His death furnished the price of man's salvation.  
 In the event, lost man drew his own likeness,  
 And, in the same event, God drew his own.  
 The one, depravity and deadly hate.  
 The other, grace and justice richly joined.  
 Bright specimen of bringing good from evil.  
 Surely the wrath of men shall praise him; and  
 Remainder of that wrath will God restrain.  
 O dwell upon the wonders found in Christ.  
 The very God; yet man. In natures two;  
 In person one; Creator; creature; Lord.  
 Dependent; independent; ever present;  
 Yet at times "*gone*,"—as the spouse testifies.  
 Object of prayer; yet when on earth *he* prayed.  
 Object of praise; yet One above *he* praised.  
 To man God says—in thunder—"Worship thou  
 The Lord thy God; him only shalt thou serve."  
 "Before me, thou shalt have no other gods."  
 This, saints obey; and yet all worship Christ.  
 Upholding all things; yet himself upheld.  
 One with the Father; yet himself distinct.  
 One without father; yet the Son of God.  
 Calls God his God, and ours; his and our Father.  
 Without beginning; yet God says to him,  
 My Son, this day have I begotten thee.  
*Begotten; Father of eternity.* (Heb. of Isa. ix. 6.)  
 Known in his word, the High and Lofty One:

Dwelling in temple never made with hands.  
 Yet dwells in every humble broken heart.  
 The Governor of worlds ; himself yet governed :—  
 All power, officially, to him being given.  
 Searcher of hearts ; omniscient, final judge.  
 Yet knowing not (he says) the day of judgment.  
 (To some, he then will say, I know you not!  
 Yet knows enough of them to judge their hearts.  
 The time *exact* of the great judgment day  
 Christ never received of God to unfold to man.  
*Officially*, he therefore knows it not.)  
 Our very God ; yet pleads with God for us.  
 Eternal Lord ; yet made both Lord and Christ.  
 The First, and Last ; Almighty ; yet he said,  
 "I am a worm, and no man ; sorrowful  
 Exceedingly, and even unto death."  
 "Reproach of men ; despised among the people."  
 Nailed to the cross !—the Life, the Prince of Life,  
 Dead and entombed ! his enemies in triumph.  
 But triumph, O how short !—bright specimen  
 Of the confusion which awaits all foes.  
 In Christ, round contradictions seem to meet.  
 Yet there are none. Each, in its sense, is true.  
 That sense then learn ; and see him Wonderful.  
 Whom, though not seen, true saints devoutly love,  
 And hence may say, my life is hid with him.  
 Dwell on his glories, till they fire the soul.  
 First born of every creature ; Elder Brother,  
 Bridegroom of Zion, Husband, Head, and Lord.  
 Her wisdom, Righteousness, and Sanctifier.  
 Her Balm in Gilead ; her Physician there.  
 Redeemer, both from sin, and endless wo.  
 The Lord our Surety ; and the Lord our Strength.  
 Most kindly knocking at the human heart.  
 Behold his emblems,—full of grace and truth,—  
 The Bread of life ; the Wine ; the Tree of life ;  
 The Rose of Sharon ; Lily of the valley ;  
 True Vine ; Life of the branches ; living Head ;  
 Fountain for cleansing ; Sea of glass and fire ;  
 Refiner's Fire, to purify the saints ;  
 The smitten Rock, sending forth living streams ;  
 Healer of fiery serpent's stings ; more sure,  
 By far, than was his brazen type of old ;  
 River of life ; True Shepherd ; and the Door ;  
 The Corner Stone ; the Temple of salvation ;  
 The Sun of Righteousness ;—our sun his type ;  
 Saints' hiding place ; Rock in a weary land ;—  
 (Refuge and shade for the poor traveller.)  
 Shadow from burning justice of the Law.  
 O Zion see in Christ your great salvation.  
 Let all your glorying be in him alone.

And stand prepared to meet him on that day,—  
 "Great day for which all other days were made!"  
 All good and bad, shall then burst from their graves,  
 In bliss, or wo, in twinkling of an eye,  
 To meet their Judge, and give their last account.  
 Behold the amazing difference of their states!  
 One in despair unspeakable; and one  
 In joy unspeakable and full of glory.  
 True friends now meet; and meet to part no more.  
 Their graces all have ripened to perfection;  
 Their "well of water" reached eternal life.  
 Saints in their Judge behold their heavenly Bridegroom;  
 And feel he has procured their whole salvation.  
 Life's crystal river flows through every heart,  
 Filling with social, rich, and endless joys.  
 O sinners; shall such blessedness be lost,  
 And worse than lost, for your vile trash of sin?  
 Wake from such madness; fly from wrath to come,  
 Take and improve the life now urged upon you;  
 Hear the most friendly warning from above,—  
 "Seeing that all these things must be dissolved,  
 What kind of persons ought ye hence to be?"  
 Professors; love and hail that blessed day;  
 See that your lamps are furnished well with oil;  
 Be in continual active readiness  
 To meet the glorious judge of quick and dead.  
 Dwell on the theme; able (with one) to say,  
 "I think of nothing else; I see, I feel it!"  
 Saints there commence their full eternal harvest:—  
 Harvest secured in time by faith alone;  
 Bought only with the righteousness of Christ;  
 But graduated by their Christian fruits.  
 "Behold, I come; (Christ says) with my rewards,  
 To give to all according to their works."  
 Dear brethren; heralds of this mighty Saviour;  
 Behold our *Principal*, our *Pattern*, *Lord*!  
 May his bright glories fill our every eye;  
 And his examples fix and charm our hearts.  
 Behold this trait of him;—"made himself of  
 No reputation;" sought no selfish glory.  
 Supported doctrines hated by the world.  
 Urged duties upon men which they abhorred.  
 Exposed, condemned the darling sins of men;  
 Sins common, gainful, and most popular.  
 In these, Christ persevered 'gainst threats and flatteries;  
 Till, in mad rage, they nailed him to the cross.  
 Now take thy cross, (Christ says) and follow me.  
 Go, and do likewise; do as I have done.  
 Tell men what I *have* done, and now *demand*.  
 In all things be my true ambassadors.  
 We must obey; or fail of his salvation;

And fail, as base invaders of his glory,  
 To seek our own; a vile idolatry  
 Which heaven will never fail to reprobate;  
 'Tis not enough to preach things *popular*.  
 Our business, Christ has marked by *word*, and *deed*.  
 Preach the whole counsel of the grace of God.  
 Shun nought—but error;—"earnestly contend  
 For the faith once delivered to the saints."  
 Obey the charge,—“reprove, rebuke, exhort,  
 With all authority,” received from heaven.  
 Do all too, with long suffering, and with love.  
 Of others' sins by no means be partakers,  
 By union with them; or by soft connivance!  
 Make the abominations of men known.  
 And tell the wicked they shall surely die!  
 Preach my whole truth; “*diminish not a word!*”  
 If we obey, Christ's legacy is ours,—  
 Lo, I am with you always to the end.  
 You shall not fail to shine with me in glory.  
 And is it much, after all Christ has done  
 For us, to plead his cause with fellow men?  
 No! we will plead it; by his grave we will  
 At every risk;—and take our lot with him  
 Who is our *Saviour, God, the Wonderful!*

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**Flight of the Pilgrims to America, in 1620.**

*Paraphrase on Rev. 12: 13. See Lecture 15, page 180.*

See bands of Jesuits rise, Christ's cause to sacrifice;  
     From pope just freed.  
 These hosts of Satan raise scaffolds and fires to praise  
 Th' old harlot, and amaze Christ's holy seed.  
 Hundreds of thousands bled. Legions of saints fell dead  
     By dragon's breath.  
 All Protestants should die, or to far countries fly;  
 While rights of conscience lie prostrate in death.  
 This outrage of fell foes, Christ saw; and soon arose  
     To work defence.  
 A chariot, hung on wings of eagle, down he flings  
 To Zion's priests and kings; to bear them thence.  
 Enter, Christ said, this car! It soon shall bear you far  
     From papal sword. [strong.  
 What though your flight be long? These mighty wings are  
 Flee then, this murderous throng; *Arm of the Lord!*

Bright angels grace the scene ; to guard the rich machine  
Of heavenly powers.

They come in swift array, to saints, to guard their way,  
Whene'er an evil day upon them lowers.

The Puritans obeyed ; entered, and looked ahead ;  
All was vast deep !

Waves rolling mountains high ; as though to climb the sky ;  
And all escape defy ; with billows steep.

But terrors all are vain. When Christ leads on his train,  
Huge mountains flee.

Christ purifies his bride ; that when her faith is tried,  
She may in triumph ride, o'er earth and sea.

This chosen pilgrim band, thus fled their native land ;  
At Heaven's behest.

Their car, on eagle wings, its precious treasure brings,—  
Selected priests and kings,—to the far west.

They lit upon its shore. Its hills and woods explore ;  
Without a cell.

Vast frightful terrors rise :—dark wilds, and wintry skies ;  
Deaths, famines, meet their eyes. Wild natives yell !

*Merciful God!* how great their terrors now in wait !  
What could be done ?

Their eyes were to thy hand. In this wild desert land,  
Their enterprise could stand by Heaven alone.

Learn now your work assigned ;—To free the human mind  
From slavery's chains.

To urge all men t' embrace Heaven's scheme of gospel grace ;  
And teach the human race the Saviour reigns.

Freedom and grace combine ; and by your means shall shine  
O'er earth and sea.

Soon shall all nations hear, and hail with holy fear  
The long-expected year,—Christ's jubilee.

Heaven said ; and far from chains, where papal horror reigns,  
Their works commence.

Man's *conscience-rights* they scan ; Then *civil rights of man* ;  
And, in example's plan, they sent them forth.

Pope, Satan, tyrants, saw. Their viperous tongues they gnaw,  
In fell despair.

Their dying efforts rise ;—darkening both lands and skies ;  
And, filling earth with lies, their graves prepare.

Soon Christ comes forth to reign, where Antichrist is slain :  
Events most sure !

He comes, "Ancient of Days," to teach the world his ways ;  
And fill the earth with praise, which shall endure.



